Youths Behaviour,

OR

Decency in *Converſation* Amongſt Men.

Compoſed in French by Grave Perſons, for the uſe and benefit of their YOUTH.

Now newly turned into Engliſh, By

FRANCIS HAWKINS.

Nephew to Sr *Thomas Hawkins*, Tranſlator of *Canſſin's Holy Court.*

With the addition of Twenty ſix new Precepts, written by a grave Author, which are marked thus (*) and ſome more Additions,

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The Eighth IMPRESSION.

Wherunto is added much Enlargement of three very uſefull and profitable Alphabeticall Tables: the third Table having many hard words added, not untill this year 1663. Printed.

Laſt of all is added, The firſt Entrance of a Youth in the Univerſity. *All which new Additions may be ſold by themſelves.*

London, Printed for *W. Lee,* and are to be ſold at the *Turks-head* in *Fleetſtreet* over againſt *Fetter*-Lane. 1663.

To the Reader.

Gentle Youth,

THink it not amiss to peruse this Piece, yet connive at the style; for it hath need thereof, since wrought by an uncouth and rough file, of one in green yeares; as being aged under eight. Hence, worthy Reader, shew not thy self too rigid a Censurer.

This his version is a little disguised, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why under the Title is his Name written? Peradventure thou wilt say, what is it to me? yet hear: Such is it really, as that I presume the Author may therein be clearly seen to be rendered faithfully; with this courteously be thou satisfied.

This small Treatise in its use, will evidently appear to redound to the singular benefit of many a young spirit, to whom solely and purposely it is addressed. Pass it therefore candidly and without mistake.

In laudem Authoris.

THough here be wonder when 'tis known,
A child ſhould make this work his own,
(Since he that can tranſlate and pleaſe,
Muſt needs command two languages.)
Yet this is nothing to the reſt
Treaſure which this little Cheſt,
Contains, and will in time bring forth,
To call juſt Volumes of his worth.
If thus a Branch, what will he be
When he is grown to be a tree?
So glorious in the bud, let men
Look for th' Helperides agen.
And gather fruit, nor think't unfit
A Child ſhould teach the world more wit.

J. S.

The

The Book-seller to the *READER.*

ABout Two and twenty years since, at the request of Dr *Hawkins* (the Father of this young Author) I Printed this little Book of *Youths Behaviour*, translated then out of French by his Son. I soon sold that Impression; but being of a small value, I neglected the Printing of it some time; but being desired of many, I Printed a second Impression; which being sold, about seventeen years since, the troubles of War being great, I wholly laid it aside, not intending ever to have Printed the same any more. But some years after, one Mr *Pinchester*, a learned Scholar in *Oxford*, came unto me, desiring me to new Print this little Book, it being, as he said, so excellent a Book to instruct youth in behaviour and good manners, that the like was not extant in any language; further saying, He was going to keep a great School in the City of *Norwich*, and gave me money for Two hundred and fifty of them, which he carried down with him for his Scholars there, to make use of. After that a Counsellor of the middle Temple, in 1652, added twenty five new Precepts marked thus (*) at which time a Gentleman of *Lincolns*-Inn turned the Book

into Latine; and now this year 1662, I have again this eighth time Printed it, with some new Additions of Sayings and Sentences in Latine and English, much in use, to adorn discourse and understanding; as also to encourage in the knowledge and way to understand Latine. As further is added two other Alphabetical Tables, of those words that be used in naming of any Art or Science. The third and last Table is much enlarged, explaining most usuall hard words, used in this Book and others: and at the end of the Precepts is added, *The first Entrance of a Youth in the University.*

I have heard and known so much of the approbation and use of this little Book, for the instructing of both sexes of all ages, that a few lines could not contain the worth and profit therein: notwithstanding there is a Person of great worth is about the writing of the second Part of *Youths Behaviour*, being most applied to the instructing of Women, especially the younger sort of Maids, and Boarders at Schools.

Novemb. 6. 1662. Yours,

William Lee.

Youths

Youths Behaviour,
OR
DECENCIE
In Converſation amongſt Men.

CHAPTER I.

General and mixt Precepts as touching Civility among Men.

EVery Action done in the view of the world, ought to be accompanied with ſome ſign of reverence, which one beareth to all who are preſent

2. It is ill-beſeeming to put one in mind of any unclean or ill-ſavoured thing.

3. Take heed as much as thou canſt in the preſence of others, to put thy hand to any part of thy body, which is not ordinarily diſcovered; as are the hands and face: and to accuſtome thy ſelf thereunto, it is well done to abſtain from ſo doing, yea being alone.

4. Do not thou ſhew any thing to thy companion which may affright him.

5. Sing not within thy mouth, humming to thy ſelf, unleſs thou be alone, in ſuch ſort as thou

thou canſt not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

6. Rub not thy teeth nor craſh them, nor make any thing crack in ſuch manner that thou diſquiet any body.

7. It is an uncivil thing to ſtretch out thine arms at length, and writhe them hither and thither.

8. In coughing, or ſneezing, make not great noiſe, if it be poſſible, and ſend not forth any ſigh, in ſuch wiſe that others obſerve thee, without great occaſion.

9. In yawning howl not, and thou ſhouldſt abſtain as much as thou canſt to yawn, eſpecially when thou ſpeakeſt, for that ſheweth one to be weary, and that one little accounted of the company: but if thou beeſt conſtrained to yawn, by all means, for that time being, ſpeak not, nor gape wide mouthed, but ſhut thy mouth with thy hand, or with thy handkerchief if it be needfull, readily turning thy face to another ſide.

10. When thou bloweſt thy Noſe, make not thy Noſe ſound like a Trumpet, and after look not within thy handkerchief. Take heed thou blow not thy Noſe as children do, with their fingers, or their ſleeves, but ſerve thy ſelf of thy handkerchief.

11. To ſleep when others ſpeak, to ſit when others ſtand, to walk on when others ſtay, to ſpeak when one ſhould hold his peace, or hear others,

others, are all things of ill manners: but it is permitted to a ſuperiour to walk in certain places, as to a Maſter in his School.

12. It is a thing unſeemly to leave ones bed out of order, and one ought not to put off ones clothes in the preſence of others, nor go out of ones Chamber half unready, or with a night-cap. Let not thy chamber nor thy table where thou ſtudieſt, be unhandſome, eſpecially in the ſight of another, and if ſo be that thou haſt one to make thy bed, leave it not uncovered when thou goeſt out thence.

13. During the time thou ſhouldeſt ſtudy, if thou beeſt in the company of others, it is not fit to make a noiſe, or read ſo loud that thou beeſt underſtood by others who ſtudy: Likewiſe it is miſ-beſeeming to ſtudy, or read other Books unſeaſonably, while the Maſter explicateth a Leſſon, as alſo to hinder thy fellows attentions.

14. Hearing thy Maſter, or likewiſe the Preacher, wriggle not thy ſelf, as ſeeming unable to contain thy ſelf within thy skin, making ſhew thy ſelf to be the knowing and ſufficient perſon, to the miſprice of others.

15. At play, and at fire, good manners will, that one give place to them who are newly come.

16. Take heed that in playing thou do not over-heat thy ſelf; Conteſt not, nor ſpeak louder than thou maiſt with moderation. Drink

not

not when thou art hot, be it that it cometh by play or by walking apace, or other labour, for it is a thing very prejudiciall to health, to drink at such a time.

17. It is not decent to spit upon the fire, much less to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it beseeming to stoop so low as even to crowching, and as it were one sate on the ground. If there be any meat on the fire, thou oughtest not to set thy foot thereon, to heat it. In the presence of a well-bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other savoureth of preheminence. It is not permitted but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

18. When thou sittest, put not undecently one leg upon the other, but keep them firm and setled: and joyn thy feet even, crois them not one upon the other.

19. Gnaw not thy nails in the presence of others, nor bite them with thy teeth.

20. Spit not on thy fingers, and draw them not as if it were to make them longer: also snifle not in the sight of others.

21. Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thine eye-brows higher than thine other. Wry

not

not thy mouth. Take heed that with thy ſpittle thou bedew not his face with whom thou ſpeakeſt, and to that end approach not too nigh him.

22. Kill not a Flea or other unclean Vermine in the preſence of others; And if thou ſeeſt any filth on the ground, as ſome thick ſpittle or the like, put thy foot thereon dexterouſly if thou canſt: if that were upon the clothes of thy companion, ſhew it not to others, but if thou canſt put it off neatly, yet without his taking notice thereof, if it may ſo be; and if another do for thee the like office, ſhew thy ſelf unto him with tender of thanks.

23. Spit not far off thee, nor behind thee, but aſide, a little diſtant and not right before thy companion: but if it be ſome groſs flegm, one ought if it may be, tread upon it. Be-ſpit not the windows in the ſtreets, nor ſpit on the fire, nor on a baſon, nor on any place where the ſpittle cannot be taken away, by putting thy foot thereon.

24. Turn not thy back to others, eſpecially in ſpeaking; Jog not the Table, or Desk, on which another doth read or write; Lean not upon any one; pull not him by his Cloak to ſpeak to him; puſh him not with thine elbow.

25. Set not in order at every hand while, thy beard or thy ſtockings. Keep not thy nails foul,

foul, or too long, and keep thy hands and thy teeth clean, yet without over-much attendance thereon, or curiosity.

26. Puff not up thy cheeks; Lall not out thy tongue; Rub not thy beard nor thy hands, Thrust not out thy lips, or bite them, and keep them neither too open, or too shut.

27. Take heed thou beest not a flatterer: for such an one sheweth to have little opinion of the judgement of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28. It becometh not to read Letters, Books, or other Writings, whilest one is in company, unless there be some necessity, and as it were in passing by; and then also thou shouldest crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unless thou beest invited thereunto, by him who is the owner of them: and thou shouldest not blame them or praise them, untill one asketh thy advice therein. Also thou oughtest not to approach or look nigh, when another readeth a Letter or such like thing.

29. Let not thy countenance be like that of a phantastical or hair-brain'd, stern, amazed, melancholick, pensive, inconstant man, in such sort that one thereby may discern some passion

passion or unruly affection: rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar and ordinary.

30. † Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solœcisme in Oratory, to point to the Earth when thou talkest of Heaven.

31. † Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

32. † When thou shalt hear the misfortunes of another, shew not thy self gladded for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have executed it thy self, had either power or opportunity seconded thy will.

33. † When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy to punish offendors, because it tends to publick quiet, yet shew pity to the offendor; and ever constitute the defect of his morality thy precaution.

34. † Laugh not too much or too loud, in any publick spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at.

CHAP.

CHAP. II.

Of the first Duties and Ceremonies in Conversation.

ALthough superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2. Put off thy Cap or Hat, to persons of desert, as are Church-men, Justices, and the like, turning the Cap or Hat to thy self-wards, make them a reverence, bowing thy self more or less, according to the quality of the persons, and the custome of the better-bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off one's Hat when there is no necessity, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee: for the rest in manner of saluting, or re-saluting by word, keep the most common custome of the best-trained up.

3. It is ill said, Sir, be covered, or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he who at the first put-

teth

ſt h not on, or after ſome few intreaties, do not well : and therefore one ought to be covered after the firſt, or for the moſt part after the ſecond time; if ſo that in ſome Countries the Countrey cuſtom be not received, and amongſt equals, or ſuperiours, who are of the ſelf-ſame houſe, the inferiour may cover himſelf at the firſt requeſt. True it is, that equals at the inſtant, or immediately after, are wont to enterchange a ſign of covering themſelves joyntly. Now what herein is ſpoken of qualification in behaviour, ought likewiſe to be conceived, in what concerneth taking of place and ſitting down: for Ceremonies without bounds are too troubleſome.

4. He who being inferiour, or held for ſuch an one, would put on his hat, his compañion being uncovered, ought to demand leave of the other: then in good time let him do ſo; upon condition, that he may preſume that nothing will offend the other.

5. If any one come to ſpeak with thee whilſt thou ſitteſt; ſtand up, eſpecially if the perſon do merit it, be it that he be greater than thy ſelf: or for that he is not thy familiar, or though for the reſt he were thy equal, or thy inferiour: and if there be any thing for one to ſit on, be it a chair, be it a ſtool, give to each one his due.

6. When thou ſhalt meet any one of greater rank than thy ſelf, thou oughteſt to ſtay thy ſelf, yea, and even retire a little; eſpecially if

the meeting be at a door, or other ſtraight paſſage, giving way that he may paſs,

7. Walking in company of the like, thou ſhalt give them the more worthy hand (according to the cuſtome of the Countrey) in which ſpeaking in general, it ſeemeth to be the moſt common uſe, that the more noble place is on the right hand, the right, I ſay, in ſuch ſort, that he who doth honour to any other, placing himſelf on his left hand giveth him the right. But if three walk together, the chiefeſt place in rank is for the moſt part, that of the middeſt; then that which is on the right hand, and the laſt that of the left. Yet in *France*, for ſo much as the place near the wall is ordinarily more high, more ſure, for eaſie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8. Being with thy equals, be not the firſt to take the beſt place: but if one preſent it unto thee, be not wilfull in refuſing it: thou maiſt well expreſs ſome act of civil courteſie, ſhewing that thou accepteſt it rather to obey them, or for that thou wouldeſt not enter into importunate ſtriving, than for any merit of thine; at leaſt let it appear, that thou rendreſt thanks.

9. If any one far ſurpaſſing others, either in age or deſert, would give place to a meaner than himſelf in his own lodging, or elſewhere; even as he ought not to accept of it, ſo he on

the

the other part should not use much earnestneſs, nor offer it unto him more than once or twice; to the end he be not ſuſpected of incivility.

10. But to him who is ones peer, or almoſt the ſame, one ought to give the chiefeſt place in ones own lodging, and he ought gently to refuſe it, then at the ſecond offer to accept it, with thankſgiving and recognizance.

11. In walking to and fro an houſe, thou oughteſt to obſerve the ſame, but it is enough that one puts ones ſelf at the left hand at the firſt, and afterwards continue where one is. Which may likewiſe be obſerved, being with ones ſuperiours; yet uſe the moſt common cuſtome of the Countrey

12. They who are in dignity, or in office, have precedence in all places: but whileſt they are young, they ought, to reſpect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorſhip: nay, when they give to them the chiefeſt place, they ought notwithſtanding at the firſt to refuſe it, afterwards to take it civilly with thankſgiving.

13. It is good manners to prefer them to whom one ſpeaketh, before ones ſelf, eſpecially if they be far above us, with whom in no ſort one ought to commence.

14. Meeting by the way the Chief Magistrates of the City, or other persons of like quality, it is the duty of each one to do them the reverence which appertaineth to them, staying ones self untill they be passed by.

15. For that which concerneth Ceremonies, or Complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much employed, we must be brief, nay, rather we should make them understand by sign, that which we would say unto them.

16. Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords; but respect them, and humbly honour them; so likewise on the other part they ought to treat with them in all sort of affability and courtesie, keeing themselves from each action, or sin of arrogancy.

17. Speaking to men of quality, lean not, and look them not wishly in the face, approach not too near them, and at the least they keep self a pace from them, or there-about.

18. Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19. Writing Letters, or speaking to any person of honour and quality, thou shalt give to each one the title which belongeth to him, answerable to his degree, and the custom of the Countrey:

Country: and it will not be to ill purpoſe to read over again that which thou haſt written, to the end, thou maiſt correct the faults, if any therein be found.

20. Strive not with thy Superiours in argument or diſcourſe; but always ſubmit thy opinion to their riper judgments, with modeſty; ſince the poſſibility of erring, doth rather accompany green than gray hairs.

21. † Do not undertake to teach thy equal, in the Art himſelf profeſſeth; for that will ſavour of Arrogancy, and ſerve for little other than to brand thy judgment with Raſhneſs.

22. † Let thy Ceremonies in courteſie be proper to the dignity and place of him with whom thou converſeſt: for it is abſurd to honour a Clown with words courtly and of magnificence.

23. † Do not thou expreſs joy before one ſick, or in pain: for that contrary paſſion, will eaſily aggravate his miſery. Do thou rather ſympathize his infirmities: for that will afford a gratefull eaſement, by a ſeeming participation.

24. † Shew thy ſelf humble, tractable, to thy Superiours, eſpecially to Magiſtrates, and men in Authority; let thy demeanour towards thy equals be ſuch as may argue thee free from arrogancy; And be thou aſſured that gentle affability towards thy inferiours, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest

TOuching the Titles and Attributes which commonly one giveth to great persons, it is needfull to observe the use of times, and of the Countrey, and to take counsell of them who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2. To persons of lesser rank, one saith, *You*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the meer courteous and better bred, were to speak in such manner. Yet, Fathers to their Children, untill a certain age, as in *France* untill they be set at liberty; Masters to their little Scholars, and others of like command, seem according to the more common use, to have power to say, *Thou*, *Thee*, even plainly: for, what concerneth familiar friends, amongst them the custome doth comport in certain places, that they (*Thou*) one another more freely, in other places one's more reserved.

3. When a man doth the uttermost he can, and ought, although it succeedeth not

to

to thy wishes, take heed to blame him, for in it, he rather deserveth praise.

4. Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it; especially when he should be counselled, seem not to give hope of remedy to his passed, or future faults: above all, in reproving any one shew no sign of choler, nor speak to him with too high an accent but do it with all sweetnes.

5. Being admonished of any whosoever, and inwhat time, and place soever, shew to take it ingood part, thanking him who hath done thee such an office; but afterwards being not culpable, it seem to thee necessary to justifie thy self, thou maist do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6. Reproach not any mans imperfections, although they be natural. Take not pleasure to make any body blush, either by thy deed or word.

7. Neither mock nor scoff in any thing of importance, nor be reproachful, nor also break a jest, biting like a dog; but if thou deliverest any conceit which is ready, and not too much premeditated, and without offence to any body, thou maist do well; witty conceits and pas-

sages of the tongue, ought not to be in base and misbeseeming things, such as are those of Jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou, and let others laugh.

8. † Be sure thy conversation be in that point vertuous, wherein thou art desirous to retain another, lest thy actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept.

9. † In writing or speaking to any, deprive them not of their acquired title, lest thou seem Censorious of their deserts.

10. † Thou oughtest not too suddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgment untill more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

11. † Use no reproachfull language against any man, nor curse, nor revile, for imprecations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou uttereſt them.

CHAP. IV.

Of Clothes and Arraying the Body.

BE not too solicitous in setting thy bands, thy hair, or thy beard; carry not about

any ſweet ſmell, wear not thy hat too high on thy head, nor too cloſe on thine eyes, not in the faſhion of ſwaggerers and jeſters.

2. Untruſs not thy ſelf, nor make thy ſelf ready for the cloſe-ſtool in the preſence of others; afterwards if thou be to touch any meat, firſt, waſh thine hands, but if it may be, not in the ſight of any whoſoever.

3. It is a point of cleanlineſs, and of wholſomneſs, to waſh ones hands and face as ſoon as one is up, and to comb ones head in time and ſeaſon, yet not too curiouſly.

4. Wear not thy clothes foul, unſewed, duſty, nor old; look that they be bruſhed commonly once a day; take heed where thou ſitteſt or kneeleſt, and whom thou approacheſt, for fear that there be duſt or ſome uncleanneſs; carry not thy Cloke under thine arm like a Braggadoche; if thou layeſt by thy Cloke, or thy Gown, wrap it up, taking heed where thou putteſt it.

5. For what concerneth Clothes, accomodate thy ſelf to the faſhion of thy equals, civill and orderly men, according to the uſe of times and places. Yet thy Clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6. † Ever be modeſt in thy apparel, rather ſeeking to accommodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never

ver ſeek thy perfection on thy out-ſide, and I'm ſure if decency be thy only aim, thou wilt be ſure to ſhoulder off the cenſure of a phantaſtick.

7. † Admire not thy ſelf in thy apparel, for that will ſo far demonſtrate thy defects, as thou art willing to ſeek perfection in the skill of a Tailor.

CHAP. V.

Of walking, be it alone, or in Company.

RUn not in the ſtreets, alſo go not too ſlowly, nor with thy mouth open. Move not to and fro in walking, go not like a Ninny, nor hang thy hands downwards, ſhake not thine arms, kick not the earth with thy feet, throw not thy legs a-croſs here and there, and walking drail not thy feet after thee, truſs not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing faſhion, nor in a ſtooping, nor in a capering, or in a tripping manner with thy heels.

2. Play not the Peacock, looking every where about thee, whether thou beeſt well decked and trim, if thy ſhoes fit well, if thy ſtockings be fitly drawn up, and thy other clothes handſome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, not in thy mouth, nor hang

t thy girdle, nor under thine arm, nor upon
shoulders, nor under thy Gown; but put it
place where others see it not, and from
ence thou maist take it out when thou
dest. Beware although thou hadst scarcely
de use thereof, to present it to others.

3. Eat not in the streets, principally in the
own, beest thou alone, nor in company; nor
the house out of season, and in the presence
strangers.

4. Laugh not, nor speak not, thou being
lone; for it is not the part of a man. Walking
lone, sing not in such manner that thou be
ver-heard. Make not any sign of admirati-
on, as if thou thoughtest of some great busi-
nes; Also throw not in the streets stones nor
icks, or any other thing. Tread not purpose-
ly on the pebble stones, and remove them not
out of their places, for it is the act of a fool.
Go not with thy head too high, nor too low,
nor hanging to the right, or left, and look not
giddily here and there.

5. Above all things, if thou esteemest of thy
reputation, associate thy self with men of good
quality; but if it cannot be, because thou
knowest none, or for some other reason, it
were better as one saith, to be alone, than ill
accompanied.

6. If thou goest with one of thy rank, take
not the upper hand, and amuse not on point
of precedence, and having not the place

which

which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent than thou art, give him the right hand, or the moſt worthy place, and beware thou go not before him.

7. Walking up and down an houſe with one only, if he be greater than thy ſelf, at firſt give him the right hand, and ſtop thou not then, when he ſtayeth, be not the firſt to return, and turn not thy back to him, but thy ſelf towards him. If he be a man of great quality, walk not at all with him cheek by joul, but ſome-what behind him; yet in ſuch manner, that he may eaſily ſpeak to thee. If he be thy equal, carry thy ſelf ſo, that thou turn proportionably with him, and make him not always the firſt: Likewiſe ſtop not too often at mid-way, if there be not great neceſſity, for that ſavoureth of ſuperiority, and is accounted troubleſome. He in the middeſt walking with equals, or as it were equals, ought to turn himſelf, now to the right, then to the left hand; and if ſo be that they be not equals, let him turn for the moſt part towards him who deſerveth beſt. Finally, they who are on the ſide, ought always to turn themſelves towards him who is the mid'ſt, neither before him nor behind him.

8. † In thy walkings alone, expreſs no paſſion in thy geſture, leſt by that means thou ſhouldeſt turn thy breſt into Chriſtal, and let others read thy mind at a diſtance.

CHAP.

CHAP. VI.

Of Discourse.

1. † LEt thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

2. † Never express any thing un-beseeming, nor act against the Rules Moral before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm ill by authority.

3. † Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

4. Utter not frivolous things amongst grave and learned men, nor any very difficult question or subject amongst the ignorant, nor things which are hard to be believed. Farce not thy language with Sentences, especially amongst thine equals, and much less amongst thy betters: Speak not of mischances, and dolefull things inoportunely, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of fculs of death; and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends,

friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

5. A man wel bred ought not to vaunt himself of his brave atchievments, or rare qualities of wit, of vertue, or of the like; much less of his nobleness, honour, riches, or his kindred, if he be not more than constrained; also he ought not to depress himself too much without occasion.

6. It is to no purpose to break a jest there, where one taketh no pleasure in mirth; laugh not aloud, and to the disfiguring of thy countenance, or without subject, only by custome; deride not the mis-fortune of any one, although there seem to be some cause why.

7. Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoff any body, especially if they be greater than thy self, although they give occasion.

8. Be not froward but friendly, and courteous, and the first to salute others, hear and answer; and be not pensive when it is a time to converse and discourse.

9. By no means detract from any other, nor speak of things which belong unto him; also be not too excessive in praising.

10. Go not thither where thou knowest not whether thou shalt be welcome. Give not thy advice, except one ask it of thee, be it not that

thou

thou art the best there, principally out of season, and where there is no hope of profiting; and being intreated to deliver what thou thinkest, be briet, and come quickly to the point.

11. If two contend amongst themselves, take not the part of either, if thou beest not compelled: and take heed that thou be not obstinate in thine opinion; in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

12. Reprehend not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou maist well shew notwithstanding, that they distast thee: likewise maist thou now and then safely give some good counsell in time and place.

13. Stay not to gaze on the marks or blemishes appearing on others, although they be natural, principally if they be in the face; and ask not from whence they come: and that which thou well maist speak in secret to thy friend, deliver not in the presence of others.

14. Speak not in an unknown language, or in what thou knowest not well, be it not in case of necessity to be better understood, but use thine own natural tongue, as men of quality of the Town speak it; not like the meanest: especially take thou heed to utter words which savour of immodesty, although in secret, or to move mirth. Use not homely and clownish

clownish words; when things sublime and serious are treated of.

15. Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits and clinches; Pronounce not imperfectly, nor hastily bring forth thy words; likewise utter not so slowly that thou trouble the hearers.

16. When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor busie thy self in ought else. If any drawl forth his words, help him not thereto, nor prompt him, be it not that he intreat thee so to do, or that it were in private, or that thou hadst great familiarity with him; likewise interrupt him not, nor answer him, untill he have brought his speech to a period.

17. Being in the mid'st of a discourse, ask not of what one treateth; since that it is a draught of authority; but thou may'st well intreat gently that he proceed, if thou perceivest that for thee he hold his peace. On the contrary, if any one come on a suddain whil'st thou talk'st, especially if he be a person of quality; it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

18. Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to express

what

what thou wouldst deliver, neither oughte'st thou to hold thy hand behind thy back, either clasped or acrosse, for that savoureth of ones preheminence, but place thine hands before thee one over the other, somewhat under the brest, or under thy girdle: when thou talkest be circumspect how thou carriest thy body, shake not thine head; nor move thine hands much, and hold thy feet still.

19. Whilst thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not Paper nor other thing, shake not thy head, deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

20. Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much less his face to whom thou talkest.

12. If thou be'st in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authority over them.

22. To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

23. Take thou heed that thou make no comparisons, and if any body happen to be praised for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

24. Be not apt to relate news, if thou know-

eſt not that for the moſt part they be true. Diſcourſing of things which thou haſt heard, ſay not, *Who told them unto thee*, if thou thinkeſt not that he will take it well. What hath been told thee in ſecret, relate it not to another.

25. Be not tedious in thy ſpeech, reading, diſcourſe; principally when the thing is of ſmall importance, or when thou perceiveſt that the company doth not well like of it.

26. Be not curious to know the affairs of others, and approach not to that ſide where one ſpeaketh in ſecret.

27. Undertake not that which thou canſt not perform, but keep thy promiſe.

28. When thou do'ſt a meſſage, deliver'eſt a relation or manifeſtation of a buſineſs, endeavour to do it without paſſion, and with diſcretion: although it be thou treateſt with perſons of mean rank or quality.

29. When thoſe that are thy Tutors talk to any body or other, be thou aware to ſpeak, to laugh, or to hearken to them.

30. Take heed to mumble or make a noiſe within thy teeth.

31. Aſſure not that which thou knoweſt not to be true.

32. Being with perſons of more quality than thou art thy ſelf, principally if they have power over thee, ſpeak not untill thou art asked, and then ſtand upright, put off thine hat, and anſwer in few words, if to be they give

thee

thee not leave to sit or put on thine hat.

33. In disputes which occurre especially in conversation, be not so desirous to winne, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou ought'st to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

34. Although thou be'st bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self: for as the Proverb saith, *Each quistion doth not deserve an answer.*

35. Contradict not at every hand-while that which others say, contending and saying, *It is not so, it is as I say*: but reply thy self therein to the opinion of others: principally when the things are of small consequence.

36. Being in company also even with them of thy condition, play not the Mountebank and prater, but speak with measure and in due time, having wherewithall to talk to the purpose of that which is handled, and with certainty of truth: for to speak or rehearse a thing, not knowing it, and afterwards to excuse one self, in saying, *I do not remember it well, I thought well, that I have read it*; that becometh not

37. If any one had begun to rehearse an History, say not, *I know it well*; and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat; much lesse mayst thou say, *It is not so, you deceive your self.*

38. Speak not very loud, as would the Crier of Proclamations: nor speak so low, that one cannot understand thee.

39. Let thy carriage be beseeming a man, moderately grave, setled and attentive to that which is spoken; to the end, thou hast not occasion to say at every discourse; *What say you? How hapned that? I understand you not*, and the like.

40. In discourses, walking, hold not back thy companion as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou justle him. Keep not thy self further from him than a span, or thereabout.

41. Be not a year in the beginning of a discourse, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c.* and other like troublesome and sottish drawlings, and nice curiosities; but enter readily into the matter as much as may be, with moderate boldnes, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

42. He who hath an unready ſpeech, let him not alwayes take upon him the Diſcourſe, but let him endeavour to correct the default of his tongue by ſilence, and good attention.

43. Speak not evil of one abſent, for it is unjuſt to detract from the worth of any, or beſmear a good name by condemning, where the party is not preſent to clear himſel, or undergo a natural Conviction.

44. † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by ſo doing, though thou ſhould'ſt purchaſe admiration from their ignorance; yet it will procure deriſion from the wiſe, ſince by that means thy diſcourſe will become common air, and they who hear thee, will be altogether unſatisfied in thy Concluſions.

CHAP. VII.

Of Carriage at the Table.

BEing ſet at the Table, ſcratch not thy ſelf, and take thou heed as much as thou canſt to ſpit, cough, and to blow at thy noſe; but if it be needfull, do it dexterouſly without much noiſe, turning thy face ſideling.

2. Take not thy repaſt like a Glutton.

3. Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others

did the same, or the major part.

4. Cast not thy self upon the Table with thine arms stretched even to thy elbows. And lean not thy shouldiers, or thine arms, on thy chair undecently.

5. Eate not with cheeks full, and with full mouth.

6. Sop not in Wine, if thou be'st not the Master of the house, or hast some indisposition or other.

7. Make not shew to take great delight in thy Meat or in thy Wine; but if he who feasteth thee, ask how thou likest it, thou mayst answer him with modesty and prudence; much less should'st thou find fault with the meat, or procure others or more.

8. Taking Salt, beware that thy Knife be not greasie, when it ought to be wiped, or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9. Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend untill that the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take it freely, or that one were in house of a familiar friend. Also one ought scarce offer ones self, as undesired to serve others out of ones house, where one

One might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may crave to them who are near ones self.

10. Blow not upon thy meat, but if it be hot stay untill it be cold; broath may be cooled, turning it gently with a spoon, but it is not comely to sup ones broath at Table, it ought to be eaten with a spoon.

11. Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12. Besmear not any bread round about with thy fingers, but when thou wilt cut some bread, wipe them first if they be greasie; Therefore take heed as nigh as thou canst, of fouling thy hands or of greazing thy fingers, and having a spoon or fork, make use of it, it becometh thee, according to the custom of the best bred.

13. If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsel, which may be eaten at one mouthfull.

14. One ought not to cast under the Table, or on the ground, bones, parings, wine or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which causeth irksomness, then may one throw it dext'rously forth upon the ground, taking it decently with two fingers, or

with the left hand half ſhut, ſo that it be not a liquid thing, in ſuch caſe one may more freely ſpit it on the ground, turning ones ſelf if it be poſſible ſomewhat aſide, as hath been ſaid here above.

15. Likewiſe it appeareth not a ſeemly thing, to ſpit forth the ſtones of Plums, Cherries, or ſuch like on a diſh, but one ought firſt to gather them neatly, as it hath been ſaid, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

16. Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Countrey Clowns.

17. Caſt not thine eys upon the trenchers of others, and fix them not wiſhfully upon the meat on the Table, and lift them not up whilſt thou drinkeſt, or whilſt thou putteſt the meat in thy mouth.

18. Cut not too much bread at once, and make not too great ſhives, but of a ſmall or middle ſize. Cut thy bread even, without framing a Tub thereof, take unto thee only the crumb thereof, alſo ſlaw it not, ſolely taking the cruſt thereof; cut not morſels of bread upon thy trencher.

19. If thou haſt bad teeth, in ſuch manner that thou canſt not eat a cruſt of bread, or bread burned, or too hard, it ſeemeth better to pare the piece thou cutteſt, than the whole loaf.

20. It

20. It is miſ-beſeeming to ſtoop much to ones diſh, or meat; it ſufficeth to bow a little then when one carrieth the morſel which is ſauced to ones mouth, to the end, that one foul not ones ſelf, and afterwards to ſit upright again.

21. One ought ſometimes to look off the meat, yet without gazing to and fro, or wiſhly looking upon the gueſts, or them who wait, or on the meat which is before others.

22. In like manner it is undecent to ſoil the Table cloath; and that which is worſe, to clean ones face, or wipe away ones ſweat with the Napkin, or with the ſame clean ones noſe, ones trencher, or the diſh.

23. Preſent not to others that whereof thou haſt firſt taſted, be it wine or other thing.

24. Wipe not thy hands on thy bread when they are foul, nor on the Table-cloath, but on the end of thy Napkin, and take heed thou doſt not foul it all over, and ſo thou be'ſt counted a ſloven after dinner.

25. When thou eateſt or drinkeſt, make not much noiſe with thy teeth, neither in ſupping, nor in grinding too hard, nor in any other manner.

26. Suck no bones, at leaſt in ſuch wiſe, that one may hear it; take them not with two hands, but with one ſolely and properly. Gnaw them not, nor tear the fleſh with thy teeth, as Dogs do; but make uſe of thy Knife, holding them

them with one hand, or rather with two fingers, as nigh as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speak better, it is the consel of the most wise, that it is not fit to handle bones, and much less to mouth them.

27. Make not use of a knife to break bones, Plum-stones, or other hard thing; also break them not with thy teeth, or other thing, but let them alone.

28. Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits, or such like, handle them not to take the best; yet if any one eat of thy dish, take no heed what he doth.

29. Put not a bit in thy mouth, untill the former be swallow'd; let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsel to thy mouth, but make use of the customary way, that is the left.

30. Fill not thy glass in such a manner, that the wine run over, and fall upon the Table-cloth.

31. Drink not with meat in thy mouth; call not for drink then, speak not then; fill not thy glass to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

32. When

32. When thou drinſteſt gaze not here and there.

33. Drink not too leiſurely, nor too haſtily, nor as chawing the Wine, nor too often. Before and after that thou haſt drunk wipe thy lips and breath not with too great a noiſe then, nor ever, for it is an uncivil thing.

34. Cleanſe not thy teeth with a table-cloath or napkin, or with thy finger, fork or knife; much worſe would it be to do ſo with thy nailes, but uſe thy pick-tooth: It ſeemeth likewiſe uncomely to clean them at the table, were it ſo that the others do not the ſame, and that it were the cuſtom of the beſt bred.

35. Rince not thy mouth with wine, to ſpit it out before others, but when thou ſhalt be riſen from the table, uſually waſh thy hands with the others. For the mouth it ſeemeth unfit to waſh it in mens preſence; and therefore when water is given at the table, one ought to waſh only ones hands.

36. It is a thing little praiſe-worthy, and now a days almoſt out of uſe, to call upon the company to eat; principally too often, and with importunity, for it ſeemeth, that one bereaveth them of their liberty; much leſſe ſhouldeſt thou drink to others every time thou drinkeſt, but if one drink to thee, thou mayeſt refuſe it civilly, rendering him thanks for his courteſie, and acknowledging that thou yieldeſt; or rather taſte a little of the Wine,

eſpecially

especially with men who are accustomed to it, and take a denial in ill part.

37. When others have left eating, dispatch also, and hold not thine arms upon the table, but rest thy hand only on the edge thereof.

38. It is peculiar to the chiefest of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39. On the contrary part, he ought to be solicitous to begin in time to provide all, and entertain the guests, and finish all with such dexterity, that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull, in slightfull tasting meats, or when it is lawfull to discourse at the boord, intermingling some little Relation, untill the company might make an end.

40. Be not angry at the Table whatsoever hapneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Table; a chearfull countenance makes one dish a feast.

41. Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the Company.

42. If one read or talk at the table, be thou attentive, and if it be expedient that thou speak,

ſpeak, talk not with meat in thy mouth.

43. † Let thy Speeches be ſeriouſly reverent when thou ſpeakeſt of God or his Attributes, for to jeſt or utter thy ſelf lightly in matters divine, is an unhappy impiety, provoking Heaven to juſtice, and urging all men to ſuſpect thy belief.

44. † In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no Precept be neglected; for what at the firſt view may ſeem uſeleſſe, upon the ſecond thoughts thou mayeſt find worth obſerving.

45. Since Wiſdome is the perfection of underſtanding, let Prudence to practiſe be the end of all thy Science; for thy knowledge of Precepts, teaching thee what is good, is not of ſufficiency to entitle thee vertuous, no more than thy body in thy ſouls abſence can expreſs thee a man: therefore neglect not to adorn thy intellect with knowledg directive, nor be thou wanting in ſuch actions as may truly crown thee happy.

46. † Content not thy ſelf with the bare knowledge of theſe precepts: but when thou haſt imprinted them in thy mind, expreſſe them in thy converſation, for Vertue conſiſts in action, not in contemplation.

Laus Deo trino uni.

FINIS.

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New Additions UNTO YOUTHS BEHAVIOUR

1650. Of some LETTERS.

AS ALSO,

A Discourse upon some Innovations of Habits and Dressings; against powdring of Hair, Naked-Brests, Black Spots, and other unseemly Customes.

LONDON,
Printed for *W. Lee*, and are to be sold at the *Turks-head* in *Fleetstreet* over against *Fetter*-Lane, 1663.

New Additions 1656.

A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Son.

Worthy Sir;

MY long observations, and the same from many others of your vertuous deportment in the world, and especially of that sound integrity, found in you, in that profession which you spend your time, hath easily overcome my reason, and confirmed my judgement, that you are the fittest of all other, to whom I, as an indulgent Father, commit the tuition of this my little Sonne, of whose instructions in the wayes of vertue, now in his tender years, I am, as nature binds me, no lesse provident of, than of his vyands, since I do certainly know, that without the one the other will but foster a lump of rudenesse, producing nothing but the sad effects of our original depravation. Education therefore the Nurse of Youth, and life and honour of after-years, I do hereby on his behalf earnestly sollicite, from you, whom I have oft observed to give life to your precepts by your own good example; to particularize in any

thing which tends to the Education of Youth, an enemy to your daily and prosperous performances; yet that love I bear to my Son, and my earnest care for the bettering of his better part, will plead my excuse, if I shall only tell you, that to have his first age watered with the wholesome and sound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter; To which end, I would have his tender soul daily pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conqueror, over all those solicitous affections which proceed from nature depraved. In the Moral Vertues, I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right reason in every relation which it shall please God to fix him in: All which, the towardlinesse of his nature, I hope will facilitate, especially meeting with that aptnesse of Doctrine, which your industry doth daily infuse; to which I seriously desire a blessing from God, and so rest,

Your very Loving Friend,

A. B.

His

His Answer.

Sir:

I Received yours, together with your little Son, and do very much bleſſe God that I find ſo pregnant and ample care for his good education, heartily wiſhing it may be a preſident to many others, who ſeem ſo far from deſiring it, that they think neither God nor Nature doth tye them to further regard of their Children, than to afford them food and Raiment: but how far that care falls ſhort of what is required from Parents, I appeal to the ſad effects thereof, prophaneneſſe towards God and his Religion, and the daily breach of all Laws of civil ſociety, to abſtruct all which as far as in me lies, I have alwayes thought it my duty, and ſuch a charge, that if I ſhould fail in the performance, I cannot with any religious or reaſonable thought expect other than an heavy plague from that divine hand, which in Juſtice cannot ſuffer ſo great an offence to lye unpuniſhed. Let others of my profeſſion think as legally of their charge as they pleaſe, imagining that their gain ought chiefly to be conſidered, and their own caſe preferred before that efficacious ſedulity and vigilancy which is required: yet their lazy example ſhall (I truſt in God) never ſway me otherwiſe, than with all care poſſible to avoid it. And truly I conceive my conſcience will remain the clearer, and much labour in Repentance for ſo

great and fearfull omission will be saved, the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire Sir, of your Sons early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours, season his youth with the Precepts of Vertues Moral, to the end his life may be happily comfortable to himself, and opportunely prove good example for others to move by: wherein Sir, you shall not fail to find me faithfull, who am,

Your Servant in what I may.

A. B.

A Letter from a young Scholar to his Sister, intimating his good successe in election of a Master.

Dear Sister:

MY Fathers care in placing me with such a Master, doth much rejoyce me, especially in that he is a very godly man, and doth daily instruct us how to fear God, I pray you tell my Father and Mother that I am very well used, both for my Learning and Diet, and return them many thanks for their great charge, which I know I do stand them in for my Learning and being abroad; My Master is very

carefull

carefull of us all, that we use not ill company, of some untaught boyes here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it, in the mean time I rest

Your very loving Brother

S. H.

Her Answer.

Loving Brother:

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a carefull Master. I hope you do not lose time, but imploy it both to my Fathers comfort and your own good. Learning will be no burthen, and if all things else fail you, it may serve instead of them, and maintain you like a man; Therefore I hope you will mind your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University: my Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cozens remember them to you, and desire to hear from you: So I rest

Your loving Sister

H. H.

The Copy of a Letter to a Friend, touching the Powdered Head of Hair.

Sweet Cozen:

SInce thy late coming from the University to an Innes of Court, I have observ'd thou hast very suddenly leapt out of the modest garb of the Colledge, into the fat side of the Mode of the Ladies Servants of the *New Exchange*. Truly for a handsome, neat, fashionable suit of cloathes, agreeable to thy rank, I shall rather commend than blame thee. Something there is allowable that way, especially for a young man *vivere more loci*; so as an eye be had to that deceitfull piece, called the Heart, that it flye not out too farre in point of affectation. But one thing I did observe, when I first met thee, on my last being in *London*, that I must needs tell thee a piece of my mind in, as a Friend, in a few sudden Lines: That witty Noddle of thine, was put into such a pure modified Trim, the Dislocations of every hair so exactly set, the whole Bush so curiously Candied, and thy Natural Jet, so exalted into a perfect Argent, that I had much ado to own thine honest Face. Sweet Cozen, thou art even become a very bon-

ny

fellow methinks; but if I had met thee on the ſudden in this dreſſe, at my Rural habitation, I ſhould have been jealous thou hadſt been tampering with my Wives Maid in the Bakehouſe, and the peeviſh Girl had beſtowed a badge of her Office upon thee. Ile give thee no advice as a Divine now, for fear thou art grown Sermon proof with ſanctity in *London*. But ſeriouſly though I have little skill in Phyſick, yet let me tell thee what my plain Country fancy apprehends? 'Tis a great benefit of Nature to have the liberty of free tranſpiration, whereby through the curious emunctories of the Pores, ſhe doth conſtantly emit and diſburthen herſelf of ſuperfluous Evaporations, which otherwiſe I am ready to think, thoſe Sewers being blockt and choakt up with that ſweet artificiall Duſt, conglomerated into Dirt, by the furious acting of thy fiery Brain, may in time diſſolve into diſtillations, and (if not obfuſcate thine invention, when thou haſt a diſpoſition to court thy Miſtris with ſome rare piece of Poeſie) find a paſſage to thy Lungs, and Cacexicate thy pretty Corpuſculum, if not in time make way for a Conſumption, which I am very tender of concerning thee. And beſides by the opillation of thoſe inviſible perforations, through which Nature is wont to wyer-draw ſpare humours into a fine ſpun excreſcency for a ſupplemental handſom

Orna-

Ornament, I doubt the old ſtock too by vicinity, will after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes, or elſe muſt put on a beaſtly thing, what call yourit? a Periwigge, and make thy friends put a worſe interpretation upon the matter than there may be cauſe. Indeed one advantage I think thou maiſt happily have by this Artifice, if thy Purſe ſerve thee not to be in conſtant Fee with a Hackney Coachman, and thou be fain to foot it on this Summer ſeaſon, though thou ſhouldſt maintain the ſtately Court-like ſtraddle for fear of putting thy Boot-hoſe-tops out of the fet poſture, (for I hope thou wilt never have any forraign reaſon for it) yet thou wilt now and then put thy ſelf into a Sweat, and then be forced to apply thy ſelf to the learned Doctor in the chequer'd Apron, for a Recruit of a little new Dregging, and ſo I am confident, thy head will in a ſhort time grow ſo well ſtockt in ſix-footed Cattle, that thou needeſt not be to ſeek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate ſordid ſlovenlineſs, but, as a plain meaning friend, I ſhould think it cleanly enough, and more wholſome and better exerciſe, to make uſe of a good honeſt courſe Linnen Rubber, every morning for thy Head. But I leave thee to better judgement, I muſt abroad into the Fields

amongſt

mongst my Plough-folks and Workmen, and I am affraid thou wilt think, I might have been better busied there all this while: and truly so do I think too, but my Pen was got into a wood, ere I was aware, and could not find the way out; excuse it for once; it may be, if you think well on't, thou hast spent a few minutes as idly, as either I in writing, or thou in reading this scribble.

Sweet Cozen I am

From my House at H. *Apr.* 29. 1650.

Thine affectionate Cozen to serve thee.

A Discourse upon some Innovations of Habits and Dressings.

1. 'Tis ill disclaiming against publick evils. Popular Discourses, besides that usually they bear more of brute than fruit, and (as *Seneca* once said) serve rather for ostentation of wit, than improvement of life; It may be likewise observed, that obstinate Maladies never make for the honour of the Physician, and he that gives good counsel in vain, besides the loss of his labour,

in

in ſome ſenſe loſeth of his credit, and receiveth a ſcorn. With how little ſucceſs Divines and Moraliſts, (the proper Phyſicians of our ſouls) have hitherto attended the cure of diſeaſed minds, appeareth by the daily growth of vice, and the numerous acceſſion of new Enormities.

2. Out of which great heap (amidſt all theſe diſadvantages) we have thought fit to gather up one handfull; for an inſtance. Who ſeeth not how much ſober advice, and grave remonſtrance hath been frutleſly ſpent upon the cure of that Engliſh itch of running after faſhions? a vanity ſo peculiar to us, that we are become the ſcorn of the ſeveral Nations whence we borrow them. An outlandiſh Painter thought he had quit himſelf upon us with a handſome piece of Drollery, when having abſtracted the habit of divers Nations into one Table, and repreſented a man of each Country in his Native Apparel, he Painted an Engliſh man with a pair of Shears in his hand, as being yet to ſeek of a faſhion. I leave it to men of more learning and leiſure, to ſound out the original cauſe of this giddy humour, whether it be from the changeable complection of the Climate, or the peculiar influence of ſome phantaſtical Planet: And truly ſince that *Jovius* and ſome others have been bold

go up into Heaven, and there arrest the ſtars with the guilt of new Hereſies, and every ordinary Aſtronomer accuſeth them with the daily quarrels of Chriſtendome, one might think it as lawfull to charge them with this influence alſo, ſince all of them are but humour and phanſie, though (to ſay truth) one may be much more dangerous than another. Or be it that this Iſland having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Univerſe; the ambitious Iſlander pretends a right, and a claim to all cuſtoms in the world elſewhere. But not to waſte time in calculating the Nativity of new Faſhions, we may reſolve it, that the mind of man, even as his body, is liable to the conſtant invaſion of new diſeaſes. Our modern Phyſicians (without queſtion) have diſcovered ſuch Maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this age hath broken out with ſuch ſymptomes of phantaſticality, as elder times would have bluſhed at, but in the viciſſitude of Vanity, you ſhall obſerve this method, that though each take its own turn in its own time, yet never any bad cuſtome went out, but to give way to a worſe. Pride cannot be proud enough, till it be grown prodigious. With what a ſtudious care our young Monſieur *Ala mode* hath

hath stretched and tired every Mechanist to become a tripartite Monster; look upon his powdred head, you will think him a Meal-man, by his Codpiece a Satyr, or some wild type of his Ancestor *Adam*, late thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules*: Certainly in this design he hath out-thriven his own hopes, and is become the subject of a double wonder, and is equally though differently ballanced, both in the admiration of fools, and scorn of wise men.

3. But we shall not land out discourse on this shore, but as coasting by with this short reflection, pass on in our *Amazonian* Voyage, upon a discovery of some late exorbitances in the other Sex. It must not be denied, but that the indulgence of Nature hath left a greater liberty to women, than unto men in point of curiosity in Apparel. A priviledge which men ought not to envy them, because what ever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and an effect of the subordinate complacency which she oweth to the Male, whose servant she is, by creation. And yet Nature hath limited this priviledge of women with strict Laws, and those not to be transgressed without an high offence

against

ainſt it ſelf; and to offend Nature is one the higheſt offences; for to offend her, is offend her higheſt Author, that is, God mſelf. Now the dictate of this natural aw is, that no woman uſe any habit or rm of Attire, but ſuch as contributeth to r trueſt beauty, and the beauty of that auty is their modeſty; for ſince original n ſubjected them to the neceſſity of Appa-l, they muſt ever remember to wear it as n Ornament of Decency, not of Vanity: ut if by this rule one ſhould examine that pſtart impudence of naked Breaſts, with hat other apiſh trick of Patch'd Faces, it would put men of ſober thoughts to great mazement, when they ſhall find a new-born Law of Cuſtome to have defaced the reve-end old Law of Nature; I would ask whe-her theſe baring of the breaſts and ſhoulders, re the loop-holes for chaſtity to look out at, r rather are they not the ſally-ports of *Ve-nus*? and the amorous darting places, from whence *Cupid* at advantage diſcharges his Artillery? Certainly one may believe that *Venus* in her life time (before ſhe put on ſuch Robes of Immortality, as ſucceeding Poets have ſince cloathed her with,) would ſcarce have admitted *Mars* in publick to ſo open an interview. I know their excuſe is at hand, 'tis the Faſhion, and Faſhion is a Cu-ſtome, and Cuſtome is a Law, or a Nature,

or both. But admit it a Custome, and a Fashion, yet it is so far from civil, that the civil Heathens would from all Ages downward have abhorred it, even to jealousie: the Persian and Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custome hath inured to such a posture and degree of Nakedness, to think it no apparition of dishonour, to say the least, if it be not an affront to virtue, I dare say, 'tis a strange dissembling of it; and at the least it is an Innovation, and a meer piece of refined Barbarism, as if it were done in a design to facilitate an accommodation with those American Ladies in the Court of King *Atabalipa* or *Pocahuncas*; and having once landed there, it may hazard them upon a shrewd prospect of heresie, and by degrees, and insensible insinuations, hint them upon the dangerous approaches of brutish Adamitism: so natural it is for Error to beget Error, and transmit it self from bad to worse, and of Phantastical, to become dogmatical: as we see Evils ripen with time, in time Scabs grow Botches, and Snakes become Serpents.

4. Now for that other new trick of pouncing the face with an atome imagery of Patches: It hath so much of Monster and prodigy in it, that it is a hard matter to resolve it into its original principles, or describe it

in

in its first rise: Whether it be, that in these warlike times, *Venus* in a frolick of kindness, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars: or rather did it arise from our neighbour Kingdome of *France?* and if from thence (though *France* be fantastical enough) yet in this we may excuse that Nation, as having taken up the Fashion rather for necessity than novelty, inasmuch as those French pimples have need of a French Plaister. And we know that houses and apparel were first made for need, and after for ornament, and who can tax their witty Pride, which could so cunningly turn Botches into Beauty, and make Ugliness Handsome. Others, perhaps, will drive it farther off, and father it upon the Indies, and so make it another piece of refined Barbarism. The Copy whereof (taken from that Pagan usage of Printing the Volume of their bodies all over with Apes and Monkies) our Ladies here have abstracted to a finer Character, and abridged it into the Title Page of the Face: Herein being much befriended by the ingenious Artizan, whose skilfull hand (far exceeding him that first contracted the Decalogue and *Pater noster* within compass of a Penny) is able to vie wonder it self: He will pass you a Camel through the eye of a Spanish Needle, without a Miracle,

racle, and rarifie a Coach and Horſes into the dimenſion of two Fleas; by this means the *Exchange*, (that arſenal of choice vanities) is furniſhed with a daily ſupply, and variety of beauty-ſpots; cut out in diminutive Moons, and Suns, and Stars, Caſtles, Trees, Towns, Birds, Beaſts, Fiſh, and all other living creatures, wherewith beauty is turned into a Landskip, and ambitious pride hath in a manner abſtracted *Noah*'s Ark, yea the Creation it ſelf into a Ladies Cheek, that the concurrence of ſo many rare perfections, one might ſay there wanted nothing, except it be that, which *Tacitus* ſaid, was wanting to the accompliſhments of *Nero*'s Miſtreſs *Poppæa Sabina : Cui erant omnia præter bonam mentem.* But from what Countries, or for what cauſes ſoever women have aſſumed this wild cuſtom of Spotting their Faces, and baring their Skins, though I dare not in the down-right words of that learned King *James* affirm, *That whoever uſed it, either was or would be*——Yet in the language of another mighty Emperour, even *Julius Cæſar* himſelf, I ſhall not fear to pronounce, *That a chaſte woman ought to avoid, not only fault, but the ſuſpition too* : and why ſhould a *Lucrete* or a *Penelope* appear in the Dreſs of a *Cleopatra* or a *Meſſalina* : and we know who hath bidden us abſtain from appearance of evil. But if no perſonal reſentment

lentment of honour can perſwade them to ſelf-reforming; in the next place (with ſubmiſſion) I ſhould think it worth the care of thoſe in Power, to mortifie ſuch an upſtart humour by a Law. In all ages, and all places it hath been the wiſdom of States to ſuppreſs Innovations, whereof the Turks and Perſians are to this day exceedingly jealous: and therefore will indure no change of manners or habits; and *Plato* of old was ſo ſtrict, that he would not admit ſo much as a new Tune, or a Jig to be Sung in his Common-wealth, leſt it ſhould ſtir up new humours in the people, to the diſturbance of the Laws, and unſettling the Government: But abſolutely forbids young people to change their faſhions at pleaſure. And no leſs commendable was the care of the old *Romans*, in appointing their *Cenſores morum*, whoſe Office it was to puniſh and reſtrain all exceſſes and exorbitancies in Faſhions, Habits, and Behaviours. The diſuſage whereof, perhaps is no ſmall encouragement to the Luxury and looſeneſs of theſe times. And how well it were to revive ſuch a Magiſtrate in good earneſt, we may remember how good uſe the late Lord Chief Juſtice Hob made of it, though but in a jeſt: In a time when moſt of our Engliſh Gallantry of both Sexes, was ſo far infected with the Jaundies of yellow ſtarch'd Bands and Cuffs, he found

out a queint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his office in that Equipage. And for theſe later phantaſticalities (ſith the weakneſs of this Diſcourſe cannot hope to ma[illegible] them) we ſhall ſo far cooperate with his Lordſhips Note, as to bequeath them to the ſame Fate: it being but juſt, that what began with Vanity ſhould end with Infamy.

FINIS.

Added

Added in the Year 1663.

Of the first entrance of a Youth in the University.

HE that will make good proficiency in his travel of ſtudy at the Univerſity, muſt firſt be well furniſhed with Languages, ſeeing that is a place for the learning of things, not words: for though many come Pedagogues from the Univerſity, none ſhould be found there. But if by thine own idleneſs, or ſluggiſh Genius, or by the haſty indulgence of thy overweaning Relations to ſpeed thee from the laſh, thou ſhouldſt be admitted to this place with a too raw and ill prepared Stomack, for the digeſting that ſolider part of Learning thou there muſt be fed with: be ſure then to keep cloſe to the Directions of thy Tutor, and let thy prudence ſupply thy want in Learning; keeping thy tongue with a ſtrict Raine, which otherwiſe will ſoon be the inſtrument of thy ut-

ter ruine; running thee into such absurdities, as their guilt (not to be wiped off by an after-care and study) will make thee a confident *Rachel*, or a modest foole.

2. Being thus fitted for a Tutor, who (from the prudent choice of those that have the disposing of the young Student) is presumed to be discreet and able, it were to forestall the Market, or rather to take the work out of an Artists hands, to lay down a series of particular Precepts, for his Instructions and Government.

But because the Pupill is not alwayes in the Tutors eye, and the first miscarriages or good deportment, do usually prejudice his esteem, or make fair way for his future reputation with the Society, to whose view and inquiry he is chiefly at first exposed; it will not be amiss to take notice of some of these following Cautions and Admonition.

Choose for thy constant associate or Chamber-fellow, one that is famed for Schollarship and Sobriety, (as quickly thou shalt learn who they are:) so shalt thou have a Pilot to steere thee between the two Rocks of Duncery and Rabelliſme, which most Freshmen (for with that name thou must be contented,) are in danger to fall upon, finding themselves freed from the Pedagogical bondage, and Masters of the greatest part of their time, are desirous to indulge a little in the novel Recrea-

tions

tions of the place, till unawares, and even insensibly they are habituated in debauchery.

Make no greater boasts of the School from whence you come, than thy own proficiency will be able to attest, least thine own mouth convict thee for a Loyterer amongst good Schollars: it being an harder matter to rub off the disgrace of the one, than gain the repute of the other.

Let there be no day without the addition of a line, to the Portraicture of a learned man: for however thou mayst conceit thou hast outstript thy companions, by the advantages of thy School or parts, to rest for a while: in time, the continually slow-moving Snaile, will get before the presumptuous loytering Hare.

Let thy first performance in publick exercise be done with the utmost of thy skill and indeavours, with the inspection and advice of thy faithfull friend or companion, that is of greater standing than thy self: For what may seem well done to thy self, or another lately removed from the *Ferula*, will perhaps distrellish an Academical pallate.

Discourse not even a truth, much less impertinent mistakes, without too great an heat carried out with impudent conceited gestures, badges of empty braines, or childish tempers, nor yet with too much modesty, which

though

though it be the symptome of an ingenuous spirit; yet always takes off from your present province, and gives ground to others to trample on your fairer nature.

Speak no reproachfull words of any, especially thy superiours, or those by whom thou maist hope to gain preferment: for injuries received are often written on Marble Pillars, and set up as a *ne plus ultra* to a mans preferment, when all the water wherewith thy good words and actions have been written, cannot obliterate such black Characters.

Follow not thine own juvenile fancy, in the course of thy study, but use a method by the advice of some prudent director: which may be subservient and useful to that course of living thou intendest for the future.

Buy not nor borrow any Book but for thy present use; for a new Book sharpens the appetite of the Student, if he no sooner possess him, than he studies him: but read no Pamphlets for their novel or pleasing titles, but rather a few substantial Authors, which well digested (as a fountain) will afford more clear and wholsome learning, than all those new-found rivulets which issued only from them.

Own no opinions either in Divinity or Philosophy, till time shall ripen thine understanding, least a frequent changing of thy mind argue an unconstant levity or want of judgment:

judgment: but in the mean while, compoſe thy ſelf according to the example of the beſt livers, in matter of practice; taking deep root in fundamentals: and ſo having taken a ſtrict ſurvey of all, thou ſhalt have time enough to manifeſt, that thy perſwaſions are founded on reaſon, not fancy.

Be not ſlily ſneaking, nor inſolent in thy carriage, but affable to all, eſpecially thoſe who may envy thy proficiency: for envy hath ruined deſerts; and a blot is ſooner faſtened upon a mans good name, than clearly wiped off.

If it be poſſible, gain a true friend, whoſe prudent advice will ſupply the defect of farther inſtructions: and having made uſe of theſe, thou maiſt furniſh thy ſelf out of thine own ſtock for the future, and likewiſe be helpfull to others.

Additions to Youths Behaviour.

† DO not think that thou canst be a friend to the King, whilst thou art an enemy to God: if thy crying iniquity should invite Gods judgements to the Court, it would cost thy Soveraigne dear, to give them entertainment.

† Let thy recreations be manfull, not sinfull; there is a great vanity in the baiting of Beasts: the Bears and Bulls lived quietly enough before the fall; it was our sin that set them together by the ears; rejoyce not therefore to see them fight, for that would be to glory in thy shame.

† Honour and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promised thee length of dayes.

† Labour to keep alive in thy breast, that little sparke of cæleſtial fire, called conscience; for conscience to an evill man is a never dying worm, but unto a good man, it's a perpetual feast.

† If thou wouldst enjoy true content, live peaceably in that vocation unto which providence hath called thee; meddle not with another

another mans trade and employment, but learn to move in thy own ſphear, and to mind thine own particular function.

† If thou art yet unmarried, but intendeſt it, get thee a wife modeſt, rather than bautifull; meddle not with thoſe Ladies of the Game, who make Pageants of their Cheeks, and Shops of their Shoulders, and (contrary to all other Trades,) keep open their Windowes on the Sabbath-Day, impudently expoſing their nakedneſs to the view of a whole Congregation, which *Eve* modeſtly covered, when there was no man in the world preſent ſave only her Husband; black Patches are an abomination in the ſight of the Lord; and that when God and Satan ſhall divide their flock, (it will be as with *Laban* and *Jacob*) the ſpotted and ring-ſtreaked will fall to the Devils ſhare. Joyn not therefore thy ſelf unto an Harlot, unleſs thou haſt a mind to lure a guide to lead thee to Hell.

An Alphabetical Table, explaining the Words and Terms of all Sciences, Arts and Learning, most frequently used in the several Titles and Names of Books, according to their Subjects they treat of; with the examples of many men, famous in the following Sciences.

A

Abridgments, Shortning of any writing, by contracting together the marrow and best of it, whether in Divinity, History, Law, or any other Science, of which many are extant.

Adages, Proverbs or common sayings, in what language soever; as *Erasmus* for the Latine, *Cotgrave* for the French, *Howell* for the English.

Alchimy, the Art of distilling or drawing quintessence out of Mettals by fire, seperating the pure from the impure, setting at liberty such bodies as are bound and imprisoned, and bringing to perfection, such as are unripe; of which *Paracelsus*, Dr. *French*, with many others, have most learnedly written.

Alimony, a yearly allowance from the Husband to the Wife, being parted; of which you may read sufficiently in *The Womans Lawyer*.

Anagram, an invention by altering the places of the Letters of ones name, to make another word or sentence.

Analogies, proportions, or resemblances of things.

Analytics, such as resolve, or unfold an intricate matter, or distributing the whole into parts, few Sciences but some are made upon it.

Anatomy, the incision or cutting up the body of man or beast as Chyrurgeons do, to discover the substance, actions, and use of every part; Dr. *Read*, Dr. *Harvey*; likewise *Crooke* and *Parry* have largely written

ten upon that Subject.

Annotations, Paraphrases, Commentaries, or Expositions, on any Science; as the Assemblies, Dutch, *Diodati*, *Mayer*, *Trap*, with others upon the Bible; few Sciences without some Expositors.

Anonymus, a book without the Authors name, as, *The whole duty of man*, *Doctor and Student*, with many more, *Ignotis authoribus*.

Anthologie, treating of Herbs and Flowers, *Gerard* and *Parkinson*, to whom, none are to be compared

Antiquities, treating of things past, famous were Sr. *Henry Spelman*, Mr. *Selden*, *Elias Ashmole* Esq; *Rich. Verstegan* and now Mr. *Dugdale* living.

Apology, a defence or excuse of any thing, as Sr. *Rich. Baker*'s Apology for lay mens writing in Divinity.

Apophthegms, brief and pithy speeches or sentences, of any renowned personages; as *Lycosthenes*, Sr. *Francis Bacon*, do elegantly shew.

Architecture, the art of devising, framing or drawing Plots in Building; famous in this Art were *Van Vincent Scamozi*, *Ignoli Jones*, and Mr. *Edw. Carter*.

Arithmetick, the art of numbring, in which famous was *Record*, *Wingate*, *Johnson*, *Moore*, and now Mr. *Smart* living in the Poultry.

Astrology, a Science which tells the reasons of the Stars and Planets motions, and foretels things to come.

Astronomy, a Science (not much different from the former,) that teacheth the knowledge of the course of the Planets, Stars, and other coelestial motions, in which Sciences Mr. *Lilly*, Mr. *Booker*, Capt. *Wharton*, Mr. *Wing* and others, have attained to a very great knowledg.

B

Baptisme, a washing or dipping in water, a baptizing of children, an Ordinance commanded by God, and defended by the wisest of men.

Botannicke, belonging to Herbs, Mr. *Morgan* and Mr. *Coles* being excellent Herbalists.

Brachigraphy,

Brachigraphy, a short hand of writing, as a letter for a word.

C

Casuist, one that writes or is well seen in Cases of Conscience; as those two famous Divines and Casuists, Dr. *Sanderson* and Dr. *Taylor*, the one Bishop of *Lincoln*, and the other Bishop of *Downe* and *Conner* in *Ireland*.

Catalogue, a roule of names, or Register, a Cataloging of Books, which Mr. *London* Bookseller of *Newcastle*, hath published.

Characters, marks, signes, seals, or prints upon any things: a branding Iron.

Chymistry, the art of dissolving mettals, and of extracting the quintessence out of any thing. Dr. *Gurrer* an approved author in the art of Chymistry.

Chyromancy, or Palmestry, a kind of divination practised by looking on the lines or marks of the hands; an art still in use among fortune-tellers, *Ægyptians* and Juglers.

Chyrurgery, we commonly pronounce it Surgery, it signifieth originally the work of the hand, but it is commonly taken for the art of curing or healing of wounds and sores; Mr. *Woodall*, Mr. *Edw.* and Mr. *Will. Molins*, famous in the art of Chirurgery.

Chorography, the exact description of some Kingdome, Countrey, or particular Province of the same: Mr. *Cambden*, and Mr. *Speed* most famous Chorographists.

Chronology, a speaking of times, or the art of numbering the years from the beginning of the world; endeavoured by Mr. *Isaackson*, *Dionysius Petavius*, and Mr. *Will. Howell*.

Classical, most approved Authors, whether Divine or Humane, such as tend to edification; as the Works both Moral and Historical, of grave and learned *Plutarch*, &c.

Comedies, Plays or Interludes, kind of Fables; *Terence*, *Plautus*, *Shakspeare*, *Ben. Johnson*, *Beamont* and *Fletcher*, excellent Comedians.

Commentaries, many on the Bible, *vide* **Annotations**.

Compendium, an abbreviation of a Book or Science;

ence; as *Wollebius* his *Compendium of Divinity.*

Concordances, ordinary for places of Scripture, agreeing one with another, often explaining one another; as the laborious Work of Mr. *Cotton*, enlarged by Mr. *Newman*; and a more brief Concordance of Mr. *John Downham.*

Cookery, a curious dressing of flesh, fish, or foul for the Table; the accomplished artists were Mr. *Murrell*, Mr. *May*, with divers others.

Cosmography, a description of the world; which Sr. *Walter Rawleigh*, and Doctor *Heylin* have most largely described.

Curiosities, rare inventions of several Arts; described by famous *Gaffarel*, in his *Unheard of Curiosities.*

D

Dialling, of, or pertaining to the making and ordering of Dials, many being famous in this so rare an Art.

Dialogues, the discoursing of two men, or more, in writing or in words; as *Erasmus*, and *Corderius Colloquies.*

Dictionary, in Greek is called a *Lexicon*, a Book wherein hard words and names are mentioned and unfolded; as *Riders*, *Thomas Thomasius*, *Wase*, and the Poetical Dictionary.

Distillation, a dropping down, or distilling in a Limbeck; *vide* Alchimy.

Divination, a presaging or foretelling of things to come, belonging to Astronomers.

Divinity, pertaining to the knowledge of the Godhead, upon which the Fathers of the Church have many volumes; as also Bp *Andrews*, Bp *Hall*, Bp *Usher*, Mr *Leigh*, and other learned authors have largely written upon Divinity.

Dogmatical, of, or pertaining to a sect or opinion.

Drollery, a facetious way of speaking or writing, full of knavish wit.

Duel, a fight between two, with their seconds standing by, prohibited by Proclamation, and discountenanced by *Poetius*, Sr. *Francis Bacon*, and divers other learned Writers.

E

Elegies, mournfull Verses, or Funeral Songs, upon

deceased persons to be lamented; as *Oxford* and *Cambridge*: besides divers other Poets, upon the death of Prince *Henry* Duke of *Glocester*, and *Henrietta Maria* Princess of *Orange*.

Elements, are the most simple bodies extant in nature, from the several participations of whose qualities, all mixed bodies have their several beings, and different constitutions; they are four in number, Fire, Air, Water and Earth. Element in the singular number stands for one of those; sometimes it signifieth a letter, as A, B, C, sometimes the first foundation or principal of a thing.

Emblems, moral sentences, by way of devices or pictures: as *Quarls*, *Withers* and *Farlee*, do shew in their Emblems

Enthusiasm, an inspiration, a ravishment of the spirit, divine motion, poetical fury; explained by Mr. *Causabone*.

Ephemerides, Bookes wherein daily acts are Registred, a Journal or Diary; commonly taken for a Book of Astronomy, (in use among such as erect figures to cast mens Nativities,) by which is shown, how all the Planets are placed, every day and hour of the year; as *Wing* hath shewed in his Ephemerides.

Epigrams, short Poems upon several kinds of Subiects; as *Owens* and Sr *Tho. Moores* for example.

Episcopacy, of, or belonging to a Bishop; for the defence of which, read Dr. *Hammon* and other learned Writers.

Epitaphs, inscriptions or writings, set upon a Tomb, most commonly in praise, or lamentation of the party there buried; of which many are in *Stowes* Survey of *London*.

Epitomies, *vide* Abridgements.

Essays, trials or endeavours; Sr. *Walter Rawleigh*, Sr. *Francis Bacon*, and *Rich. Braithwait* Esq; having written upon them.

Etymology, the true exposition or derivation of a word; which Mr. *Blunt*,

Blunt, and Mr. Philips shew in their *English Dictionary*.

Ethicks, Books belonging to Moral Philosophy.

Examples, precedents, patterns, or Coppies to follow, of which many are extant; as of Mr. *Gerling*, Mr. *Hodder*, Mr. *Cocker*, Mr. *Billingsly*, and Mr. *Davies*, with others.

Expositions, see **Annotations**.

Eucharist, the Communion, or Sacrament of the Lords Supper; excellently treated upon by Mr. *Dyke* and Mr. *Dod*, with divers others.

F

Fables, wherein beasts and trees, *&c.* are feigned to speak; *Æsop* excelling all others, in writing of **Fables**.

Faulconry, Hawk-managing, or the art of keeping hawks; famous were Mr. *Birt*, M. *Turberville*, and Mr. *Latham*.

Fencing, the art of using and handling Weapons, usefull and necessary for all Gentlemen.

Fire-workes, shows or pastimes made upon the land or water by fire; treated of by Dr. *Bates*.

Fishing, the art of Angling, or catching and ordering of fish; discoursed upon by Mr. *Isaac Walton*, and Mr. *Taverner*.

Folio, the full breadth of the Paper, being but two leaves in the sheet.

Fortification, making strong a Town, to keep out the enemy; in which Mr. *Faulconberg* was very ingenious.

Fowling, the art of taking Birds, either by land or by water; explained by *Gervase Markham* Esquire.

Frontispiece, a Title graven in brass, set at the beginning of a Book.

G

Gaging, the measuring of Vessels for Wine or Beer.

Gardening, the art of keeping and dressing of fruit and flowers; *The French Gardener* in 12°, a most excellent piece.

Genealogy, a description of ones lineage, stock or pedigree, as that which is most commonly bound before Bibles.

Geography, a description of the earth, by its parts and its limits, scituations, inhabitants, Cities,

Rivers, fertility, and other observable matters; *vide* **Chorography** and **Cosmography.**

Geometry, an art of due proportion, consisting in lineaments, forms, distances, and greatness; famous in this art were *Euclid* and Dr. *Wybard*.

Grammer, a Book containing the first beginning of any Language; as *Lilly* for the Latin, *Cambden* for the Greek, chiefly to be learned of all scholars.

Graving, belonging to the art of **Calcography**, or cutting effigies, or fancies in Copper; in which art famous was *Callot*, *Marshall* and *Paine* deceased; and now Mr. *Faithorn*, Mr. *Lombart*, Mr. *Hertochs* and Mr. *Loggain* living.

H

Hawking, vide **Faulconry.**

Heraldry, an office, to proclaim Peace or War; also to examine Gentlemens Arms: *Tho. Rawling* Esq; also Mr. *Knight*, and Mr. *Nower*, with Mr. *Carter*, Mr. *Guillim*, and Mr. *Peckham*, famous in **Heraldry**; also Mr. *Cambden*, and now Mr. *Dugdale* King at Arms.

Herbary, *Gerard* and *Parkinson*, most famous in describing all kinde of **Herbs**; vide **Botannicks.**

Heresies, (as the Fathers describe it,) misbeliefs in some points of faith, contrary to the doctrine universally received in the Church of *England*; Mr. *Paget*, and Mr. *Ross*, having described at large the errors of most Hereticks.

Heteroclites, taken for a noun, that hath a different way of declining; explained by Mr. *Robinson* in *Lillies* Grammer.

Hieroglyphicks, misterious Characters, or Pictures used among the *Ægyptians*: they expressed holy Scriptures; treated of by *Henry Estienne*, Lord of *Fossez*, in French, and translated into English by *Tho. Blunt* Gent.

History, writing of actions of War or Peace, of the Government of any Countrey, or of the whole world; famous Historians were *Matthew Paris*, Dr. *Fuller*, and Sr. *Walter Rawleigh*.

Homelies, Speeches, or Sermons, appointed to be

be read in Churches.

Horology, belonging to the art of **Dialling**, or making of Clocks; Mr. *Foster* and others being artificial in it.

Horsmanship, the skill of riding, managing, or breeding of Horses; *Degray*, *Markham*, and Mr. *Green* being skilfull therein.

Husbandry, tillage, dressing or trimming of land, by graffing, plowing, or setting; Mr. *Austen*, and Mr. *Blith*, having treated of this art.

Hunting, a sport used in catching of hares and deer; treated of by Mr. *Gardener* and others.

Hymns, spiritual Songs or *Psalms*, sung to the praise of God, as *Davids Psalms*; collected into English Meeter, by *Thomas Sternhold*, *John Hopkins* and others.

I

Jests, conceits and inventions for making of mirth; as the reading of *Skogain*, and *Arches* jests.

Jewelling, the art of cutting and setting of Jewels; in which Mr. *Gyffard* was very ingenious; besides many others being very dexterious.

Index, a Table of a Book, a summary, a mark, sign or token; as Mr. *Ash* of Grays-Inn, who wholly employed his study in making Tables to the Law.

Itinerary, a Commentary on things fallen out in journeys; it is used adjectively, as appertaining to a journey; as Mr. *Burton*'s Commentary on *Antoninus Itinerary*.

Institutes, Laws made by Parliaments, or Orders appointed by particular men, for the obtaining such or such Sciences; famous in Institutions were *Calvin* for Divinity, *Justinian* for the Civil Law, and Sr. *Edward Cooke* for the Common Law.

L

Labyrinth, a maze, turning in and out; the two most famous were they which *Miris* King of *Egypt* built, and that which *Dedalus* built for *Minos* King of *Greete*.

Law, a noble Science, by which offendors are punished, and those that are injured, righted; in which famous was *Lit-*

tleton the English Lawyer, besides many other past, and now many present.

Lecanomancy, divining by water in a bason.

Lent, a time of fourty days fasting in imitation of our Saviour; derived from the Dutch word *Lente*, which signifieth the Spring; because it happens in the Spring time; of which Dr. *Gunning* hath learnedly discoursed of late, and published in Print.

Letany, a Book of *Divine Service* used in Churches, that general Prayer for all sorts of men, in our Book of *Common Prayer*, beginning in the morning Service, *O God the Father of Heaven*, &c. the Compilers of which were Dr. *Cranmer*, Dr. *Ridley*, with other reverend Bishops.

Letters, the revealing ones mind in writing; *Monsieur de Balzac*, and *Voiture*, being exquisite Penmen in enditing.

Lexicon, an unfolding of hard words or sayings, whether Hebrew, Greek or Latine; *Scapula*, *Stevelius*, *Crispin*, *Passor*, most famous for the Greek, and *Buxtorff* for the Hebrew.

Libels, printed papers, in derogation and dispraise of the State, or some particular person, to blast the reputation either of their persons, government or office.

Limning, the art of drawing, or painting the true likeness and proportion of any thing in oyle, or water colours; in which famous was *Mercur Gerardus*, Sr. *Anthony Vandyke*, with many more excellent in so rare an art.

Lyturgie, signifieth in general any publick office, but more particularly, *Divine Service*, or the function of a Minister; the *Common Prayer* of the Church now by Law established.

Logick, the art of discoursing learnedly, according to reason; famous Logicians were *Burgersdicius*, *Peter Ramus*, with others.

M

Magick, enchantment, or sorcery, either natural or artificial; in which famous was *John Baptista Porta*,

Porta, Mr. *Turner*, with others.

Manuscripts, things only written with the hand, not printed, but kept in writing for particular uses.

Mathematicks, arts taught by demonstration, comprehending the four liberal Sciences, *viz.* *Arithmetick*, *Geometry*, *Musick*, *Astronomy*, wherein the *Ægyptians* and *Caldeans* chiefly excelled; but also much delighted in, and studied by our modern Gentry, as Sr. *John Heydon*, Mr. *Moore*, Mr. *Gadbury*, Mr. *Leyborne*, with many more.

Maxims, true and general rules, either in Divinity, Law, or Physick.

Mechanick, arts, handy-craft-trades, which require the labour of the hand, as tilling, cloathing, military discipline, with divers others.

Melancholly, black-choler, made by adustion of the bloud; also sadness, pensiveness, solitariness; fully described by Mr. *Burton*.

Merchandize, or mercature, a buying, trading, or merchandizing either by Land or Sea.

Metamorphosis, a changing of one body or figure for another; as *Ovid de Metamorph.*

Metaphysicks, a Science which treateth of supernatural things.

Midwifry, of, or belonging to the practice of the expert Widwife, treated upon by Mr. *Culpepper* and others.

Military, warlike, of, or belonging to war; Collonel *Elton*, and Collonel *Barriff*, the two chief (in English) that have written of this subject.

Monarchy, is where a Prince rules alone without a Peer, or the government of one man over many; it is that which is most agreeable to *Episcopacy*, and that which was ever accounted the best of governments, under which we now live.

Morality, civility, or good-behaviour; as *Cato* hath elegantly written of; and likewise excellent Precepts in this little Book, intituled *Youths Behaviour*.

Musick, harmony, melody, either

either by voice or instrument; famous Musicians were *Orlandus Lossus*, Dr. *Coleman*, Mr. *Christopher Simpson*; and Mr. *Henry Lawes*, with many others, now at present skilfull in so rare an art. It is feigned by the Poets, that *Orpheus* was so skilfull in Musick, that in playing upon his harp, the beasts of the woods, and birds of the aire, flockt near him, to partake of his sweet harmonious tunes.

Mythology, an exposition of fables; *Natalis Comes*, an elegant Mythologer.

N

Natural-history, an history of the nature of things, or things deduced from nature; *Pliny*, and the learned Sr. *Francis Bacon* having written thereof.

Navigation, sailing, or the ordering and managing of ships; Mr. *Wilsford* and others have discoursed thereon; but Sr. *Francis Drake*, *Ferdinand Magellanus*, *Oliver Vander-Nort*, Mr. *Tho. Candish* were the most famous Navigators, who sailed about the world.

Necromancy, raising up of evil spirits, or dead mens ghosts; an art not to be practised, but rather shunned; of which you may read in Dr. *Dees* actions with spirits.

Nomenclature, the numbering of names or surnames of sundry things; *Gregory* his *Nomenclature*, most usefull for all schollers.

O

Occulture, *vide* Husbandry.

Oligarchy, the state of a Common-wealth, where a few persons have all the authority; of which government we of late years have sufficiently tasted.

Oratory, eloquence in writing or speaking, also a place dedicated to prayer; famous Orators were *Cicero* and *Demosthenes*, with many now in our age, an art that appertains to the compleating of a Gentleman.

Orthography, the manner of true writing, there are many Books for the learning of Orthography; as the *English Schoolmaster*, the *Youths Book*, with divers others; which are ought

ought not to be neglected by any, seeing it is of so great use, and general concernment.

P

Painting, *vide* **Limning**; Mr. *Walker*, Mr. *Hales* having discoursed thereof.

Palmestry, a divining by the palm of the hand; *ibid.* as **Chyromancy**.

Panegyricks, solemn conventions of people at some publick solemnity; also Orations made in the praise of some great persons.

Paraphrases, when things are expounded not word for word, but something added or altered by way of explanation or interpretation.

Pastorall, of, or belonging to Shepheards, sometimes made into a Play by Poets, and acted upon the stage by Players.

Perspective, the art of advantaging the sight, by the contrivance of glasses, being a branch of **Opticks**; Mr. *William Carter* artificial therein.

Philosophy, the love and study of wisdom, knowledg, and natural causes; famous in **Philosophy** were *Plato*, *Aristotle*, *Pythagoras*, *Diogenes*, *Seneca*, *Plutarch*, *Democritus* a laughing, *Heraclitus* a weeping Philosopher.

Physiognomy, an art which teacheth to know the disposition of men by their faces; Mr. *Sanders* skilfull therein.

Physick, natural physosophy; also the art of curing by medicines; *Galen* and *Hypocrates* the two great Physicians; also famous in Physick were *Rhenodeus*, *Paracelsus*, *Barrow*, Dr. *Venner*, Dr. *Sparkes*, with many more now living.

Poetry, learned fictions in numbers or rhyme, which we call improperly rythme, or some history, or other matter in such rythme; famous in **Poetry** were *Virgil*, *Ovid*; and *Horace*, &c. with many of later times, as *Shakspear*, *Ben. Johnson*, *Beamont* and *Fletcher*; and now Sr. *John Denham*, Sr. *William Davenant*, Mr. *Shirley*, Mr. *Broome*, with divers more.

Polity, the art of war, or safe-

safe government, or management of any actions, either in Church or State; which government is fully described by Mr. *Rich. Hooker*, in his unanswerable Book, called, *The Laws of Ecclesiastical Polity*.

Portraitures, pictures, images, or effigies of men cut in Copper, and commonly put before Books.

Presbytery, an eldership, a meeting of Priests, or a government of the Church, brought up by Mr. *Calvin*, which we of late have long retained, but now have left by conforming to *Episcopacy*, or government by Bishops.

Printing, an art invented by *John Guttenberge*, and being so usefull, is still much practised.

Problems, Orations or discourses ordinarily upon some moral virtues, or against their extreams; as *Aristotle*, *Antonius Zimares*, *Alexander Aphrodiseus*, do shew by way of questions and answers.

Pyromancy, divination by smoke or fire.

R

Rhetorick, the art and Science of eloquence, or of speaking well and wisely; *Butlers Rhetorick*, a great help to the learning of it.

Romances, feigned histories, either in verse or prose; *Cleopatra*, *Grand Cyrus*, *Cassandra*, *Astrea*, *Clelia*, excellent Romances. *Monsieur de Scudery*, a man of a sharp wit, and an elegant pen, famous in writing of them.

S

Sabbath, a celebration of the seventh day of the week, according to the Jewish Sabbath, or a day of rest; but since changed to the first day of the week, by our Saviour Christ, who is Lord of the Sabbath; Mr. *Primrose*, Mr. *Shephard*, and others, having learnedly written upon it, and proves it to be on the first day of the week, according to the resurrection of Christ.

Sermons, discourses in Divinity, explaining some Text of Scripture, or applying it; as Bp *Andrews*, Bp *Brownrigge*, Bp *Sanderson*, Dr *Taylor*, and

nd Mr *Faringdon*, have ll publiſhed in *folio*.

ote-writing, the art of writing by characters, expreſſed under ſeveral ides, as **Tichigraphy**, **Brachigraphy**, **Stenography**, **Zeigleography**; in which art, famous is Mr. *Shelton*, Mr. *Metcalfe*, Mr. *Rich* with others.

imilies, compariſons, when one thing is liken. ed to another; as Mr *Spencer* hath ſhewed in his laborious collections of things new and old.

oleciſmes, falſe wayes of ſpeaking, contrary to Grammer.

ophiſtry, the art of quaint beguiling, or circumvention by words or falſe arguments.

tatickes, a mechanick art, treating about weights and meaſures.

urveying, the art of meaſuring of lands, woods or heaths; diſcourſed upon by Mr. *Leyborne*, Mr. *Eyre*, Mr. *Blagrave* and others.

ymbolography, ſymbole is a mark or cognizance to be known by; as the Apoſtles Creed is the ſymbale, or mark of a Chriſtian to be known by; ſometimes it is taken for a ſhort note, or ſentence, or *Motto* in arms, as *Beati pacifici*, was King *James* his Motto: and in like manner, **Symbolography** is the treating of ſuch mottoes or cognizances.

T

Tables, the matter of any Book or Science, drawn into *Indexes* or **Tables**, as a ſentence to find the ſubſtance of a whole Page; in which Mr. *Ash* of Graves-Inne, beſtowed much labour in reducing the Laws into **Tables**.

Theams, ſentences whereupon one ſpeaketh or writeth, commonly given as exerciſes to ſcholars.

Theology, *vide* **Divinity**.

Tithes, the tenth part of any thing, moſt commonly uſed for the tenth part of corn or hay, or other profits for the maintenance of Miniſters; Sr. *Henry Spelman*, Mr. *Selden*, and Mr. *Prinne*, having written in defence thereof.

Topography, is the deſcription of ſome particular place or City; as Mr. *King* hath deſcribed *Cheſter* and the Iſle of *Man*,

M. *Philpot*

Philpot Kent, and Mr. *Stow London*.

Tract, a discourse, a drawing in length.

Tragedy, a play or history, beginning friendly, but ending with great slaughter; of which, Mr. *Reynolds* hath elegantly penned in thirty several Tragical Histories, called, *Gods Revenge against Murther*.

Transcripts, writings, or that which is coppied out.

Trigonometry, is the art of measuring all sorts of Angles.

Tropicks, two imagined circles in the spheres on either side, from the Equinoctial line, one of *Cancer*, the other of *Capricorn*.

Typography, belonging to Printing.

U

Vaulting, the art of leaping over horses or posts, described by Mr. *William Stokes*.

Vocabulary, consisting of words, a rendring of Latine words into English; as Mr. *Hoole* and others have done.

W

Witchcraft, enchantments, auguration, or fourth-saying; discovered at large by Mr. *Scot*, Mr. *Ady* and others.

Z

Zoography, a description or painting of beasts and birds; excellently described and discoursed upon by *Aldrovandus*, *Gesner*, *Johnson*, and others; and of late drawn to the life, and engraven by the ingenuous Mr. *Dunstall* and others.

Proverbi

Proverbia Anglo-Latina

Ordine Alphabetico.

Proverbs in Latine and Engliſh, ſet down in Alphabetical Order, for the encouragement of Youth, and the better attaining to their Latine.

A

Ab alieno periculo fias cautior. Learn to beware by other mens harms.

A bonis diſce bona. From good men learn good things.

A capite ad calcem. From the head to the foot.

Accidit in puncto, quod non ſperatur in anno. That happens ſometime in a minute, which doth not in a year.

Ad amuſſim. To a hairs breadth.

Ad candida tecta columbæ. Doves flock to fair houſes.

Ad græcas Calendas. When two Sundayes come together.

Ædificat domum, & non habitat. He builds a houſe, and dwels not in it.

Amicus certus in re incertâ cernitur. A friend is beſt tried in adverſity.

Ardua via virtutis. The way to virtue is rugged and uneaſie.

Aſinus aſino, ſus ſui pulcher. The crow thinks her own birds faireſt.

Aſperius nihil eſt humili, cum ſurgit. Set a beggar on horſeback, and hee'l ride apace.

Avarus ſemper egет. A coveteous man is alwayes in want.

Aut Cæſar aut nullus. Either a King or a beggar.

Auri ſacra fames. The hunger of gold is even to ſome ſacred.

Aberras à scopo. You are wide of the true mark.

Abundans cautela non nocet. Great caution profiteth much.

Alium silere quod voles, primus sile. Tell a secret to none.

Arator stivam tenens, hallelujah cantat. A man may serve God when he labours in his calling.

Argento respondent omnia. Money answers all things.

A verbis ad verbera. But a word and a blow.

B

Bellua multorum capitum est vulgus. The common people is a beast of many heads.

Bellum dulce est inexpertis. Warre is sweet to them that never tried it.

Beneficia in arenâ, maleficia in memoria. Good turns are soon forgot, but bad turns are always remembered.

Bilinguis non credendus est. A double tongu'd man is not to be believ'd.

Bis dat qui citò dat. He gives twice that gives when there is need.

Bona fortunæ fortuita. The goods of fortune are subject to chance.

Boni balænis similes, apparent rari nantes. Good men are like whales in the ocean, which swim but here and there.

Bulla est vita humana. Mans life is but a bubble.

C

Cantabit vacuus coram latrone viator. He that has least, lives merriest.

Cedant arma togæ. Let arms give place to the gown.

Charitas incipit à seipsâ. Charity begins at home.

Cælibem vitam agens, agit cælestem. He that leads a single life, leads a heavenly life.

Comes facundus in viâ pro vehiculo est. A pleasant companion in the way, is as good as a Coach

Commoditas omnis sua fert incommoda secum. Every commodity has some discommodity.

Consilium malum consultori pessimum est. Ill counsel is worst to the counsellor.

Cucullus non facit monachum. Fine cloaths are not signs of a wise man.

Cultus neglectus virum decet. A careless dress best becomes a man.

Cura facit canos. Care brings many gray hairs,

D

Dextra insidet industriæ fortunæ, frugalitas finitra. Indus-

Industry is fortunes right hand, and frugality her left.

Dies diem trudit. One day thrusts on another.

Discè bene vivere & mori. Learn to live and dye well.

Discè à sapientibus, quò fias melior: à stultis, quò cautior. Learn of wise men to be good, but of fools to be wary.

Diu deliberandum quod faciendum semel. A man should seriously consider what he can do but once.

Dolus an virtus quis in hoste requirit? In an enemy we consider not whether the conquest be by craft or valour.

Dos optima, uxor benè morata. A good conditioned wife is the best portion.

Dulcius ex ipso fonte bibuntur aquæ. The sweetest water is drunk at the fountain head.

Dum salute frueris, caveto morbum. Keep thy self well, whilest thou art well.

E

Ebrietas hominem exuit. Drunkenness unmans a man.

Ebrio non est fidendum. No trusting to a drunkard.

Eget verè qui sibi necessaria denegat. He may be truly said to want, who denies to himself necessaries.

Ego & Rex meus. I and my King. Cardinal *Woolsey*'s proud speech.

Emit charè, qui solvit animam. He buys dear that pays his soul.

Emori per virtutem præstat quam per dedecus vivere. Better to dye nobly, than to live basely.

Errare humanum est, perseverare diabolicum. 'Tis of humane frailty to erre, but 'tis devilish to persevere in it.

Erronea conscientia necessariò peccat. An erroneus conscience necessarily sins.

Exitus acta probat, finis non pugna coronat. The end proves and crowns the work.

Exitus acta probat. The end is the tryal of every action.

Ex pede Herculem. *Hercules* is known by his foot.

F

Facilis descensus averni. The way to hell is easie.

Facile est (ut canem cædas) invenire baculum. It is an easie matter to find a staff

staff to beat a dog.

Facile est inventis addere. 'Tis easie to add to what is already invented.

Fama est præstantior auro. A good report is better than gold.

Fas est & ab hoste doceri. Instruction is good, though it come from an enemy.

Festina lentè. Do things with deliberation.

Felices sanè sunt isti (quoad hanc vitam) qui nunquàm aut mutuari, aut adulari coguntur. They are happy (as to the concernments of this life,) who are never driven either to borrow or flatter.

Finis belli pax. Peace is the end of War.

Fontes ipsi sitiunt. Sometimes fountains themselves are dryed up.

Fortuna opes auferre, non animum potest. Fortune may deprive me of riches, but not of my mind.

Fraus & dolus, &c. read *Patrocinari.*

Fraus & dolus nemini patrocinare debet. Fraud and deceit ought not to patronize any man.

Frangenti fidem, fides frangatur eidem. To him that breaks his trust, let trust be broken.

Fronti nulla fides. We must not judg of men by their looks.

Frustrà fit per plura, quod fieri potest per pauciora. In vain is that done by more, which may be done by fewer.

Furor arma ministrat. Fury finds arms.

Futile ne fide. Trust not a babler.

G

Galeatum sero duelli pœnitet. Bought wit is best.

Generalibus specialia derogant. A particular exception alters a general Rule.

Generosus animas vulgaria spernit. A generous mind scorns baseness.

Gladius armorum princeps. The sword is the King of weapons.

Grex totus in agris, unius scabie cadit. One scabbed sheep infects the whole flock.

H

Habenti dabitur. Much shall have more.

Helluo librorum. An indefatigable student.

Herculis induit columnas. He undertakes a task beyond his power.

Herculei in bivio. He's at his wits end, and knows

not

not whether to go.

Hodiè mihi, cras tibi. What befalls me to day, may befall you to morrow.

Homo factus ad unguem. He's a man every inch of him.

Honi soit qui mal y pense. Ill be to him that evil thinks.

Humani generis pars una nescit quomodo vivit altera. Half the world knows not how the other half liveth.

I

Illum piscator sapit. The burnt child dreads the fire.

Ille dolet verè, qui sine teste dolet. He mourns truly, that mourns in secret.

In multiloquio non deest vanitas. In much talking, not little vanity.

In medio consistit virtus. Virtue is in the midst.

Ingenij largitor venter. Hunger breeds wit.

Ingratum si dixeris, omnia dixeris. Call a man ungratefull, and you call him the worst you can.

Inter arma silent leges. Laws are silenc'd by arms.

In vino veritas. Drunkards confess the truth.

Iritas crabrones. It is not good to wake cares asleep.

Is qui bene latuit, bene vixit. He lives well, that lives privately.

Jura inventa metu. Injust Laws were for the wicked, not for the good.

L

Laus proprio sordit in ore. It is sordid for a man to praise himself.

Linguâ amicus. A friend from the teeth outward.

Lis litem serit. Multiplying of words breeds a brawl.

Lupus in fabulâ. Here's the man we talk of.

Lupina societas. Unsociable company, where some take all the pains, and others run away with all the gains.

M

Magis illa juvant, quæ pluris emuntur. Those things which cost most, are commonly most esteemed.

Malorum elige minimum. Of two evils chuse the least.

Malè parta, malè delabuntur. Ill got, ill spent.

Malè imperatur cùm regit vulgus ducem. That's an

ill government, when the common people rule their King.

Malus pater malè facit. An evil father doth ill.

Manus manum fricat. One hand washeth another.

Media tutissimus ibis. The golden mean is the best.

Moriendi mille figura. There is a thousand wayes to dye.

Mora trahit periculum. Delayes are dangerous.

Multi multa sciunt, sed sibi nemo. Men understand many things, but few understand themselves.

Multorum manibus grande conatur opus. Many hands make light work.

Multa cadunt inter calicem, supremaque labra. Many things happen between the cup and the lip.

Mutatis temporibus, mutantur & homines. Men change with the times.

N

Ne quid nimis. Too much of one thing is good for nothing.

Necessitas aliquando cogit ad illegitima. Poverty causeth base things.

Nemo sibi nascitur. No man is born to himself.

Ne plus ultra. He is come to his fartheſt.

Ne sutor ultra crepidam. Let not the cobler go beyond his last.

Nescit vox missa reverti. A word once spoken is not easily recalled.

Nocet empta dolore voluptas. Pleasure bought with sorrow is a mischief.

Non est ad astra mollis è terris via. The way to heaven is very unpleasant.

Non quod non feritur, sed quod non laditur, invulnerabile est. That is invulnerable, which is not hurt, not that which is not smitten.

Non semper arcum tendit Apollo. Apollo himself is sometime idle.

Non minor est virtus quàm quærere, parta tueri. 'Tis as much pains to keep things as get them.

Non magna loquimur, sed vivimus. 'Tis better to live, than talk well.

Non pœna, sed causa, facit martyrem. 'Tis not suffering, but the cause that makes a martyr.

Nosce teipsum. Know thy self.

Nullum ad nocendum tempus angustum est malis. To wicked men, no time comes

comes amisis to do mischief.

Nunquam prospere succedunt res humanæ, ubi negliguntur divinæ. We never thrive well in the world, when we neglect our duty to God.

O

Omne nimium vertitur in vitium. Every excess is a vice; or, too much of one thing, &c.

Omnis homo mendax. Every man is a liar.

Omne tulit punctum qui miscuit utile dulci. He hits the nail on the head, that mixeth profit with pleasure.

Omnia cedunt tempori, & tempus æternitati. All things yield to time, and time to eternity.

Omnem crede diem tibi diluxisse supremum. Think every day thy last day.

Oportet mendacem esse memorem. A liar had need have a good memory.

P

Paupertas comes ignavia. Idleness causeth poverty.

Paupertas non est de genere malorum. Poverty is no crime.

Pax quæritur bello. Peace is procured by war.

Pœna ad paucos, terror ad omnes. The punishment reaches but to a few, but the terror to all.

Plures occidit gula quam gladius. Intemperance has slain more than the sword.

Plus valet unius precando, quam mille pugnando. One man may prevaile more by prayer, than a thousand by fighting.

Probitas laudatur & alget. Virtue is commended, but we let her starve.

Proximus sum egomet mihi. Charity begins at home.

Præstat esse prometheum quam epimetheum. 'Tis better to prevent than repent.

Præstat mortuum esse, quam ignave vivere. Better is a dead man, than a person that spends his time idly, and lives an unprofitable member of the Commonwealth.

Publica privatis, & sacra profanis præferenda. The publick is to be preferred before the private, and Religion before secular affairs.

Q

Qualis vita, finis ita. As thy life, so thy death.

Quicquid in buccam venerit. He speaks any thing that comes first.

Qui non vetat peccare, cùm possit, jubet. He who prohibits not sin when it lies in his power, does command sin.

Qui medicè vivit, miserè vivit. He that lives by continual physick, never wants misery.

Qui sentit onus, sentire debet & commodum. The labourer is worthy of his hire.

Qui non habet in ære, luat in corpore. He that hath no money let him be punished in body.

Qui genus jactat suum, aliena laudat. 'Tis a foolish thing to brag of ones descent or birth.

Quod fuit durum pati, meminisse dulce est. That which is grievous to suffer, is pleasant to remember.

Quod meritò pateris, patienter ferre memento. Remember to bear that punishment patiently, which comes deservedly.

Quod tibi fieri non vis, alteri ne feceris. Do as you would be done by.

R

Regis ad exemplum totus componitur orbis. All follow when the King leads.

Rex non habet in regno sibi parem. The King hath no equal in his Kingdom.

Rex legibus solutus est. The King is free from the Laws, that is, otherwise than to be directed by them, not to be punished by his Subjects for transgressing them.

Ridet stultus verberatus. The fool laughs when he is beaten.

Rigorem juris emollit equitas. Equity softens the rigor of the Law.

S

Sal sapit omnia. Salt savours all things.

Sanguis Martyrum est semen Ecclesiæ. The blood of Martyrs is the seed of the Church.

Sapientis est cernere ubi parcendi, & ubi spargendi. It is a great part of wisdom, to know when to spare, and when to spend.

Scelera non intrant casam. Poor men live secure.

Semel in anno ridet Apollo. The Gods make merry once a year.

Semel pœnitet quam semper. Better once than always.

Semper

per aliquid præsta, ne te ignavum inveniat Diabolus. Be alwayes doing somewhat, least the Devil find thee idle.

Sera est in fundo parsimonia. It is an ill time to begin to spare, when a man has no more to spend.

Cæcis omnia dura Deus proposuit. God hath propounded difficult things to the wise.

Silentium consensum arguit. Silence gives consent.

Solamen miseris socios habuisse dolorum. 'Tis a comfort to have companions in misery.

Somnus lethi consanguineus. Sleep is cousin-germane to death.

Sublato episcopo, tollitur Rex. No Bishop, no King.

Summa cadunt subitò. Men in great places fall on a sudden.

T

Talionem reddam. You shall have like for like.

Tempora mutantur, nos & mutamur in illis. The times are changed, and we are changed in them.

Terras astræa reliquit. Justice is fled up to heaven.

Tribus consistit hujus vita felicitas; 1. *Rectâ intentione.* 2. *Corpore salutari.* 3. *Crumenâ plenâ.* Our felicity in this life consists in three things; 1. A good conscience. 2. A healthfull body. 3. A full purse.

Tutum præsidium integritas. Honesty is the best policy.

V

Ubi dolor, ibi digitus. Where the sore is, there the finger will be.

Velle suum cuique est, nec voto vivitur uno. So many men so many minds.

Veni, vidi, vici. Cæsars motto. I came, I saw, I overcame.

Veritas temporis filia. Truth is the daughter of time.

Veritas non quærit angulas. Truth seeks no corners.

Via lucis inter cruces. Afflictions bring men into the right way.

Video meliora proboque, deteriora sequor. Men commend good things, but follow bad.

Vincenti dabitur. The Conqueror carries it.

Virtus mille scuta. Virtue is instead of a thousand shields.

Virtus sola nobilitas. Virtue is the only nobility.

Vita est avidus, quisquis non vult mundo secum pere-

ante mori. He's greedy of life, that would be willing to live, when all the world is dead.

Ultrà posse non est esse. No man can go beyond his power.

Di Deu, un Roy, un cœur. One God, one King and one heart.

Voz, & præterea nihil. Nothing but tongue.

Voluptatis commendatur rarior usus. Pleasures are the sweeter, the seldomer used.

Ut in utero præparamur vitæ, sic in hac vitâ præparamur utero. As in the womb we are prepared for life; so in this life we are prepared for the womb, *viz.* the grave.

Ut redimat corpus, ferrum patietur & ignes. A man will lose all to save his life.

Vultus indicat hominem. A mans countenance betrays him.

Habet omnis hoc Voluptas,
Stimulis agit fruentes;
Apisque par volantum
Ubi grata mella fudit,
Fugit, & nimis tenaci
Ferit ilia corda morsu.

Every delight hath this; that it anguisheth with pricks those that enjoy it, resembling to flying Bees, having shed his agreeable honey, flyeth away, and stingeth the hearts of them that have tasted long thereof.

An Alphabeticall Explication of hard words much enlarged this Eight Edition 1663.

The hard words now here Printed in this third Table, are many of them formerly Printed, for explaining the hard expressions in this Youths Behaviour, *but many more newly added this year* 1663, *are taken either out of a Manuscript written* 1620. *The newer words not then usually spoken, are gathered out of Learned Authors. Printed for my self* William Lee.

A

Aaron, *a High-Priest, brother to* Moses. *Also of that name, was a great Emperour of the* Saracens.

Abaddon, *a destroyer.*

Abiss, *a bottomless pit.*

† Abjected, *cast away, being vile, base, and good for nothing.*

† Abjudicated, *given by judgement from one to another.*

Abjuration, *a denying or renouncing by Oath.*

Ablution, *a washing away.*

Abolished, *taken away.*

Abortive, *untimely born.*

Abrogate, *to undo or null a thing.*

† Abstracted, *shortened, or one Book taken out of another.*

Abstruse, *hidden, secret, not easily understood.*

Academy, *a University, or great publick School.*

Acceleration, *a hastening.*

† Accent, *tune.*

Accessary, *which wittingly hideth an offender, or counselleth him in evil.*

Accession, *addition.*

† Accommodate, *to make fit, to apply.*

Accost, *to draw near to one.*

Accumulate, *to heap up.*

† Accurately, *cunningly done.*

Acquiesce, *to rest satisfied.*

Acquire, *to get or procure.*

Acquitall, *freeing one from an offence.*

Acre, *Land fourty pole in length, and four in breadth.*
Acrimony, *sharpness.*
Acteoned, *horned.*
Action, *a deed, or doing of a thing.*
Actress, *a woman-doer.*
Acuminate, *to whet or sharpen.*
Adamant, *diamond.*
Adamatism, *a loving dearly.*
Adequate, *to make levell.*
Adfiliated, *adopted for a son.*
Adherent, *which cleaveth to a thing.*
Adjunct, *one quality joyned to another, as heat to fire, &c.*
Adjure, *to bind by Oath.*
Administer, *to dispose of a dead mans goods.*
Admirall, *a great Officer at Sea, having the command of the Kings Name.*
Adriatick Sea, *the gulph of Venice.*
Advent, *the coming of certain weeks before* Christmas.
Adverse, *contrary, or against.*
Adulation, *flattery.*
Advocate, *one that pleadeth for another.*
Adumbrated, *shadowed forth.*
Advowson, *right of a Patron to present to a Spirituall benefice.*
Adust, *burnt.*
Æstivate, *to summer in a place.*
Affable, *courteous in speech.*
Affect, *to love.*
Affectation, *love of vainglory.*
Affiance, *trust, confidence.*
Affinity, *kindred by marriage.*
Affluence, *plenty abundance.*
Affrica, *the South part of the world.*
Affrick-bird, *a coward in fine cloathes.*
Agast, *amazed with fear, dismayed.*
Agent, *a helper in business.*
Aggregate, *to assemble together.*
Aggravate, *to make a fault worse and worse.*
Agility, *nimbleness.*
Agitable, *moveable.*
Agitate, *to toss, jog, or shake.*
Agnation, *kindred by the fathers side.*
Ajax's shield, *a sure defence.*
Aid, *help.*
Alacrity, *chearfulness.*
Alamode, *after the French fashion.*
Allayed, *free from trouble, or sorrow vanisht away.*
Almoner, *an Officer in the Kings Court.*
Alcaron, *the Turks Law.*

Allegation,

Allegation, *proof of a matter.*
Allegory, *a dark sentence.*
Alliance, *league of friendship.*
Alien, *a stranger born, an outlandish man.*
Allos, *a precious wood used in physick.*
Altercation, *an angry reasoning, or wrangling.*
Altitude, *height.*
Amand, *to send one away.*
Amazonian, *women belonging to Scythia, of manly courage.*
Amber, *a hard yellow gum whereof beads are made.*
Ambergreafe, *the spawn of a whale, good for the brain.*
Ambiguity, *doubtfulness.*
Ambrosia, *(after the Poets) the meat of the Gods.*
America, *the West part of the world, found out by* Americus Vespucius.
Amit, *to send away.*
Amort, *dead.*
Ample, *great, or large.*
Anagram, *an invention, by altering the place of letters in ones Name.*
Analysis, *a resolution in doubtfull matters.*
Anathematize, *where the Church delivers over to the Devil.*
Anallogy, *correspondence, or proportion.*
Anchorite, *a religious woman living solitary.*
Animadversion, *a marking.*
Animosity, *heart-burning.*
Anniversary, *from year to year.*
Annuler, *a thing hung about the neck.*
Annull, *to make void.*
Antagonist, *enemy.*
Antidote, *a medicine against poison.*
Antimony, *a stone of a silver colour.*
Antecedent, *that which goeth before.*
Antichrist, *one against Christ.*
Anticipate, *to prevent or take before another.*
Antipathy, *a disagreement of qualities.*
† Antiquate, *to make old.*
Anxiety, *carefulness, sadness.*
Aphorism, *a short sentence expressing the properties of a thing.*
Apoge, *the point farthest from the center of the earth.*
Apology, *an excuse.*
† Apoplexy, *the dead palsey.*
Apostasie, *a falling from the faith.*
Apostle, *one sent as a messenger.*
Apothegm, *a quick short and witty sentence to note*

Apparition

Apparition, *an appearing or vision.*

Appellation, *a calling or naming.*

† Appendix, *one thing that depends upon another.*

Appeal, *a removing a cause from an inferiour Court to a higher.*

† Apprehended, *taken by force.*

† Appropriation, *right to a thing.*

Arbitrator, *a Judge chosen to end controversies.*

Arbitrement, *an agreement made between two parties.*

Ardent, *vehement, burning hot.*

Argent, *silver, sometimes white.*

Aristocracy, *a government where the Nobility bear the sway.*

Arrogancy, *pride of heart.*

Arsenall, *a storehouse for armory or ships.*

Artick pole, *the North pole of the world.*

Artist, *one skilled in Arts.*

Aspect, *countenance.*

Asperate, *sharpness.*

† Aspiration, *a breathing.*

Assassinate, *to rob or murther privately in the high way.*

Assayer, *an Officer of the mint.*

Assent, *a yeelding, or agreeing to any thing.*

Assertion, *an affirming or avouching the truth of a thing.*

Assign, *to appoint.*

Assistance, *help.*

Assumpsit, *to undertake a thing for consideration.*

Astringent, *a binding.*

Atabulipa, *King of Peru in America.*

Atchievments, *things gained by valour.*

Atlantick Sea, *part of the mediterane Sea.*

Atome, *a small thing that cannot be made less.*

Attonement, *quietness.*

Attach, *to lay hands on.*

Attainted, *convicted, found guilty.*

Attempt, *to try, and endeavour.*

Attestation, *a witnessing.*

Attribute, *to bestow, or give.*

Attributes, *properties belonging to one.*

† Attrition, *repentance, or sorrow.*

Atturney, *he that by consent, taketh charge of another mans business.*

Audacity, *boldness, courage.*

Auditor, *an Officer of accounts.*

Aversion, *a disliking, a turning away.*

Auricular, *spoken in the ear.*

Aurora, *the morning.*

Axiome, *a maxime or sentence*

tence allowed to be true.
Aye, for ever.
Azur, a fine blew colour.
Azyme, unleavened, unmingled.

B

Balm, a medicine for a green wound.
Banded, gathered into a faction.
Baptize, to wash.
Barbarism, rudeness in speech or behaviour, outragious cruelty.
Baudes, ancient Poets.
Beatitude, blessedness, or happiness.
Belial, signifying a wicked naughty person.
Bellitude, fairness.
Benevolent, loving or friendly
Benign, gentle, courteous.
Bequeathed, left in a Legacy.
Bereft, deprived of.
Berry, a dwelling house. A Lord of a Mannor's Court.
Besyen, trouble.
Betroth, to make sure, to promise one in marriage.
Bibacity, immoderate love of drink.
Bibliopolist, a Booksetter.
Bifront, having two foreheads.
Bissextile, leap year, which is every fourth year.
Blankers, white furniture.
Burrough, not a City, but a Town incorporate.
Brigade, a body of souldiers.
Brittain, containing England and Scotland.
Bucephalus, Alexander's great horse.
Buzzard, a great Hawk, or Kite.

C

Calculated, reckoned or cast up.
Caleb, a Batchelor.
Calfine, to warm.
Calociry, hardness.
Calvary, a place for dead mens bones.
Calumniate, falsly to accuse.
Candidly, meekly.
Canon, a Law.
Canonize, to pronounce one a Saint.
Cantation, singing.
Captive, led away prisoner.
Caroll, a song.
Carpe, to check or rebuke.
Castrated, gelded.
Cavern, a cave in the earth.
Caveat, a warning.
Cautious, wary.
Caxicate, indispose.
Celebrate, to do a thing in honour of him.
Cement, morter, lime.
Censure, opinion, judgement.
Certificate, a writing, averring the truth.
Cerule, white lead.
Chancellour, a chief Officer in a principall Court.
Character, the form of a letter

Charter,

Charter, *a writing of priviledges.*
Charnez, *a grain dying scarlet.*
Chivalry, *knighthood.*
Circumlocution, *over-speaking.*
Clandestine, *close, secret.*
Clarity, *nobleness, clearness.*
Clause, *a short sentence.*
Clemency, *gentleness.*
Cleopatra, *an Ægyptian Queen.*
Climate, *a portion between north and south.*
Clinches, *cancells.*
Coaction, *constraint.*
Coadjutor, *a fellow-helper.*
Coagulate, *to turn to a curd.*
Coasting, *a sailing from one coast to another.*
Coercive, *compelling.*
Coessential, *of the same essence or substance.*
Cognizance, *a hearing a thing judicially.*
Collacrimate, *to weep with.*
Colon, *a mark at a sentence not fully ended, as thus* (:)
Comma, *a mark made thus* (,) *in writing.*
Commemorate, *to rehearse, or make mention of.*
Commence, *to enter an action.*
Complacency, *agreeableness.*
Compact, *agreement, a bargain.*
Compeers, *companions.*
Compendium, *a short way, a brief method.*
Comport, *to compose the gesture.*
Compunction, *grief, or remorse.*
Concise, *brief, short.*
Conclave, *private rooms, parlor, or closet.*
Concordance, *agreement.*
Congratulate, *to rejoyce in anothers behalf.*
Congruous, *agreeable.*
Conjugal, *belonging to wedlock.*
Connive, *to wink at.*
Connex, *to knit together.*
Consanguinity, *kin by blood.*
Constitute, *to appoint or ordain.*
Consull, *a chief officer at Rome.*
Contemplation, *a pondering and thinking upon.*
Contingent, *casual, by chance.*
Contract, *bargain.*
Contribute, *to give with others.*
Contumacy, *stubbornesi, disobedience.*
Contumely, *disgrace, reproach.*
Convent, *to bring one before the Judg.*
Conversion, *a turning from evil to good.*
Convicted, *found guilty.*
Convocate, *to call together.*

Cooke,

Cooke, *a learned Lawyer, meant* S. Edward Cooke, *Lord Chief Justice of England in King* James *his time.*

Cooperate, *to work together.*

Corporation, *a body-politick.*

Corrigable, *which may be corrected.*

Corode, *to gnaw asunder.*

Creditor, *which lendeth, or trusteth money or wares.*

Credulity, *easiness of belief.*

Crevet, *a piece of fine linnen worn about the necks of Seamen, and now by Gentlemen riding.*

Gressent, *termed in Heraldry, the figure of a half Moon.*

Crispe, *curled.*

Critick, *a hard censurer.*

Cubit, *a measure from the elbow, to the end of the finger.*

Culpable, *faulty, blameable.*

Cupidity, *desire, covetousness.*

Cymicall, *doggish.*

Cyren, *Mermaids.*

Cyrus, *King of* Persia.

D

Debelitate, *to weaken.*

Decad, *the number of ten.*

Decipher, *to find out the meaning of a thing strangely written.*

Decision, *end of a matter in controversie.*

Declaime, *to speak ill of.*

Decoct, *to boyl, to seeth.*

Decretals, *Ordinances Decrees.*

Deduct, *to take away, or abate.*

Defatigate, *to make weary.*

Default, *an omitting what we ought to do.*

Define, *to declare, or describe.*

Defunct, *dead.*

Degenerate, *to turn out of kind.*

Degrade, *to take away holy orders.*

Dehort, *to dissuade to the contrary.*

Delacrimate, *to weep.*

Delectation, *delight.*

Delegate, *to Assign, or send in Commission.*

Delude, *to deceive.*

Demaine, *the Lords Mannerhouse.*

Demeanour, *behaviour.*

Demise, *to give, or grant.*

Democracy, *a free State, a people ruling themselves.*

Denizen, *a stranger born made free by Letters Patent.*

Denounce, *to threaten, to give warning.*

Deplorable, *to be lamented.*

Deportment, *behaviour in carriage.*

Deposition, *an oath, or deposing from authority.*

Depraved, *corrupted.*

Depress, *to keep down.*

Deprivation,

Deprivation, *a loss of a thing.*
Derogate, *to impair, diminish, or take away.*
Defection, *a mowing or cutting off.*
Defigne, *to appoint, or intend.*
Defipiate, *to wax foolish.*
Defpicable, *despised, accounted as nothing.*
Detect, *to discover, or disclose.*
Deterred, *discouraged.*
Detract, *to slander, to speak ill of.*
Detrement, *loss, hindrance, harm.*
Devastation, *a wasting.*
Devest, *to uncloath.*
Devoir, *endeavour.*
Devolve, *to roule down.*
Devoted, *vowed, bounden.*
Dexterity, *nimbleness.*
Dexteriously, *quickly.*
Dialectical, *belonging to Logick.*
Dicker, *ten hides of leather.*
Dictate, *a thing given to write.*
Diffidence, *distrust.*
Diffuse, *spread abroad.*
Digested, *set in order.*
Digression, *a passing from one thing to another.*
Dimension, *true measuring the bigness of a thing.*
Diminutive, *little, small.*
Dire, *fierce, cruel, terrible.*
Disanul, *to disallow.*
Discipline, *instruction, learning.*
Disclaiming, *disowning.*
Disconsolate, *comfortless.*
Discuss, *to examine, debate.*
Disfranchized, *ones freedome lost.*
Disguist, *to dislike.*
Dislocation, *a displacing.*
Dismall, *grievous, terrible.*
Dismantle, *to uncloath, to unfurnish.*
Dissert, *to dispute in matters.*
Dissipate, *to scatter abroad.*
Dissonant, *disagreeing.*
Distillation, *liquors dropping or dissolving by degrees.*
Divert, *to turn aside.*
Docible, *apt to be taught.*
Doctrine, *instruction for edifying.*
Document, *lesson.*
Dogmatical, *which is held in some opinion.*
Dominicall, *belonging to the Lords day.*
Donary, *a gift.*
Doughtie, *strong.*
Dowager, *a widow Princess.*
Dregging, *a dusting with powder.*
Drollery, *jesting.*
Dubious, *doubtfull.*
Dulsed, *sweet.*
Duplicate, *double.*
Duration, *a long continuance.*
Durity, *hardness.*
Dusky, *obscure, dark.*

Dyspathy,

Dyſpathy, *evill paſſion or affection.*

Dyſpepſie, *ill digeſtion of meat in the ſtomack.*

E

Ebony, *black timber good for many purpoſes, eſpecially for looking-glaſſes.*

Ebriety, *drunkenneſs.*

Eclypſe, *the Sun being darkned.*

Eclogs, *ſhepheards poems.*

Edifice, *a framing or building.*

Efficacious, *able, powerfull.*

Effuſion, *a powring forth.*

Egreſſion, *a going out.*

Eject, *to caſt out.*

Elaborate, *laborious, taking great pains.*

Elevate, *to lift up.*

Electuary, *a medicine made with ſyrups and powders.*

Elegant, *fine, neat.*

Elegie, *a mournfull ſong.*

Elocution, *utterance, eloquence in ſpeaking*

Embelliſh, *to make beautifull.*

Emblem, *a picture, ſomething to be learned by it.*

Embrion, *a child in the womb, before it hath perfect ſhape.*

Emanuel, *God with us.*

Emit, *to ſend forth.*

Emphaſis, *a plain ſignification of ones mind.*

Emplicade, *to ſue one.*

Emuctories, *certain kevel places in the body, by which the principal parts void their ſuperfluities.*

Enormities, *crimes, or offences.*

Enterlude, *ſtage play.*

Enthuſiaſmes, *politicall fury.*

Epact, *a number to find the age of the Moon by.*

Epah, *a meaſure of ten pottles.*

Ephy, *a meaſure of five peck.*

Ephod, *a holy garment worn by the high Prieſt.*

Epidemical, *the plague, or other diſeaſes.*

Epilogue, *the end of a play.*

Epithalmy, *marriage-triumphs.*

Epithete, *an addition, as exceſſive pride; alſo put for a proper name, either of praiſing or diſpraiſing.*

Equinoctial line, *the Sun coming twice a year, the* 11th *of* March, *and the* 11th *of* Septemb. *maketh the length of the dayes and nights equall.*

Equipage, *faſhion.*

Equivalent, *of equall value.*

Erudition, *learning.*

Erupcion, *a violent breaking out.*

Eſcheater, *an officer in the Exchequer, that certifieth what belongs to the King.*

Eſſence, *the ſubſtance of a thing.*

Eſſoyne,

Eſſoyne, *when a man by leave may abſent himſelf from a Court.*

Eſtreate, *a coppy taken of any writing.*

Etherial, *belonging to the heavenly ſpheares.*

Etimology, *a true expoſition of words.*

Evacuate, *to empty.*

Evaporation, *ſmoak or vapours.*

Everſion, *an overthrowing.*

Evitable, *all to be avoided.*

Evoke, *to call forth.*

Exagerate, *to encreaſe or amplifie a matter.*

Exaltation, *a lifting.*

Exanimate, *to amaze, to diſhearten.*

Excommunicate, *to thruſt one out of an Aſſembly.*

Excreſcency, *a wen ſwelling, or ſuch like ſuperfluities growing forth of the body.*

Exemplifie, *to declare a thing at large, to alleadge example.*

Excmpt, *free from any payment.*

Exercitation, *uſe, practice.*

Exhaile, *to caſt out a breath or fume.*

Exhibit, *to give, to preſent.*

Exhilirate, *to make merry.*

Exigent, *a ſtreight, a hard pinch.*

Exodus, *a going out.*

Exordium, *a beginning.*

Expodium, *the end of a matter.*

Exorbitances, *things above order, rule, or meaſure.*

Exonorate, *to unburthen.*

Expatiate, *to enwiden, to enlarge.*

Explication, *the unfolding, or diſcovering of a thing.*

Extenuate, *to diminiſh or leſſen.*

Extraction, *a drawing out, alſo a deſcending from ſuch or ſuch a family.*

Extrinſecal, *outward, or on the outſide.*

Extruded, *thruſt out.*

Exult, *to rejoyce.*

Exundation, *an over-flowing.*

Exuperation, *an excelling or ſurpaſſing.*

Exuſtion, *a burning.*

Eyebite, *to bewitch by the eye.*

Ezekiel, *the Prophet ſignifieth, ſeeing the Lord.*

F

Fabulous, *falſe, as a lye.*

Facetious, *very pleaſant.*

Facil, *eaſie.*

Factious, *troubleſome, contentious.*

Facilitate, *to make eaſie.*

Faculty, *power, ability.*

Facundity, *eloquence.*

Fallacious, *deceitfull.*

Fanatick, *mad, lunatick, frantick, having vain apparitions.*

Farce,

Farce, to *ſtuff.*
Faſcination, *an eye biting, or bewitching by the eye, or by the force of imagination.*
Fate, *deſtiny, chance.*
Fatigate, *to make weary.*
Fealty, *an oath taken of Tenants, to be true to their Lord.*
Feaver-hecktick, *that burns one inwardly, and makes cold without.*
Fecundity, *fruitfulneſs.*
Fell, *a skin.*
Fenchmonth, *a month wherein Does do faun.*
Feoffment, *a gift, or grant of any honours.*
Feracity, *plenty, and abundance.*
Ferocity, *fierceneſs.*
Fervent, *hot.*
Fiction, *a feigning, or invention.*
Figment, *a lye.*
Figurative, *which ſerveth for the repreſentation of another thing.*
Flux, *an iſſue of blood.*
Fomentation, *aſſwaging.*
Foppery, *fooliery.*
Foreſtall, *to ſet afore anothers ſhop, or ſtall, to hinder light.*
Formality, *an obſerving of good order.*
Formidable, *cruel, fearfull to look on.*
Fortitude, *ſtrength.*
Foſter, *to cheriſh.*
Fraction, *a breaking off.*
Fraternity, *brother hood.*
Frication, *rubbing, or chafing.*
Frigidity, *coldneſs.*
Future, *things to come.*

G

Gabbing, *lying.*
Galen, *a famous Phyſician.*
Gambagas, *large leather caſes, or ſtirrops to keep the legs clean in riding.*
Garbe, *cuſtome, or faſhion.*
Garboyle, *a great rude noiſe.*
Gargariſme, *a liquor to waſh ones mouth.*
Gehenna, *hell.*
Generoſity, *courage, nobleneſs of mind.*
Genitals, *the privy members of any living creature.*
Genius, *a good or bad Angel, the ſoul.*
Gentiles, *all that are not converted to Chriſt.*
Geomancy, *divination by circles in the earth.*
Germanity, *brotherhood.*
Geſts, *noble acts, commonly of Princes.*
Geules, *a red virmilion colour.*
Glee, *mirth, joyfulneſs.*
Gloſs, *a ſhort expoſition of dark ſentences.*
Golden number, *a number to find out the feaſt of Eaſter.*
Golgotha, *a place of ſkulls.*
Gordion knot, *a knot that*

cannot be undone.

Graduate, one that takes his degree in the Universsity.

Gratuity, a gift given freely, a reward.

Gratulate, to shew ones joy in anothers felicity.

Graunge, a village, a farme, a lone house in the countrey.

Gubernate, to govern.

Guerdeon, a reward.

Gynophilus, a lover of women.

Gypsation, a plaistering with morter.

Gyration, fetching a great compass.

Gysarme, a weapon with two pikes at the end.

H

Haberdupoise, a weight of sixteen ounces.

Hability, handsomness.

Hags, spirits of hell.

Hamlet, a village in the countrey.

Harmony, delightfull musick of many notes.

Haubergeon, a coat of male.

Heben, dull, blunt.

Hecatombe, a sacrifice wherein were offered a hundred beasts.

Helvean-wine, claret wine.

Henchman, a page of honour attending on a Prince.

Hent, to catch, or lay hold on.

Herbage, pasture for cattle.

Hercules, the son of Jupiter, a man famous for strength, he slew the Dragon, and got the golden apples.

Heryos, great, noble men.

Hesper, the evening star.

Hesperides, the garden where Hercules won the apples.

Hests, commands, or decrees.

Heterodox, a contrary opinion to what is generally received.

Hexameter, a verse of six feet.

Hide of Land, seven hundred acres.

Hierarchy, the holy order of Angels.

Hieroglyphick, a misticall represetation properly by sculpture.

Hillarity, mirth.

Hippocrates, a famous Physician.

Homer, a Grecian Poet.

Humanity, the nature and condition of man; also gentleness, mildness.

Hydrography, description of waters.

Hyperbolicall, above all belief, as swifter than thought.

Hysteron & proteron, cart before the horse.

I

Jaculation, a darting, casting of darts.

Idea, the form of any thing conceived in the mind.

Idol,

Ides, *eight dayes in every moneth.*
Jeopardy, *hazard.*
Ignominious, *shamefull.*
Iliads, *a book writ in Greek by* Homer, *of the destruction of* Troy.
Illiberal, *covetous, base.*
Illustrate, *to make famous.*
Imagery, *carving, or painting.*
Imbellishments, *ornaments.*
Imbroile, *to make more obscure.*
Imbrued, *stained.*
Immaculate, *undefiled.*
Immence, *unmeasured.*
Immunity, *freedom, liberty.*
Immutable, *constant, unchangeable.*
Impaire, *to lessen.*
Imparadized, *to enjoy all true contentment.*
Imparity, *unlikeness.*
Impeach, *to hinder, to harm.*
Impensible, *without reward.*
Impetuous, *violent.*
Implore, *humbly to request.*
Impost, *custome.*
Imprecations, *cursings.*
Improperations, *reproachings.*
Impropriation, *Ecclesiastical living, coming by inheritance.*
Impugne, *to resist, or assault.*
Impunity, *lack of punishment.*
Incendiary, *which setteth any thing on fire.*
Inclusive, *which containeth.*
Incongruous, *absurd, disagreeable.*
Incorporeal, *having no body.*
Incorrigable, *that cannot be amended.*
Inculcate, *to repeat a thing often.*
Inculpable, *blameless.*
Incursion, *a running in a meeting together.*
Indefatigable, *not to be tired.*
Indefinite, *obscure, not determined.*
Indempnity, *pardon, escaping without punishment.*
Indeprecable, *that will not be entreated.*
Indigent, *needy, beggarly.*
Indignity, *unworthiness.*
Individual, *not to be parted as man and wife.*
Indocible, *which cannot be taught.*
Induce, *to bring in.*
Indulgence, *gentleness in suffering.*
Indurate, *to harden.*
Ineffable, *not to be spoken.*
Inexpiable, *which cannot be satisfied for.*
Infamy, *disgrace.*
Infatigable, *that cannot be wearied.*
Infatuate, *to besot.*

Inferre, *to bring in by way of argument.*
Infestuous, *noisome.*
Infirme, *weak.*
Inflammation, *a hot angry swelling.*
Inflect, *to bow, or make crooked.*
Influence, *a flowing power of Planets and Stars.*
Infrenge, *to break.*
Ingots, *a wedge of fine gold.*
Inhibit, *to forbid.*
Inherent, *abiding in a thing.*
Inhospitable, *not fit for entertainment.*
Innate, *natural.*
Innavigable, *not to be sailed in.*
Innominable, *not to be named.*
Innovations, *changes.*
Inoculate, *to graff.*
Insanable, *not to be cured.*
Inscrutable, *not to be searched.*
Insculp, *to ingrave, or cut.*
Insection, *a declaration, or long continuance.*
Insociable, *not fit to keep any company.*
Inspection, *a looking into.*
Insinuation, *a cunning speech to get into ones favour.*
Inspire, *to breath into.*
Instauration, *a repairing.*
Instigate, *to provoke.*
Instinct, *a natural inclination.*
Institute, *to appoint.*
Insult, *to boast proudly.*
Intactable, *not to be touched.*
Intaminate, *to defile.*
Integration, *a restoring.*
Integrity, *uprightness, just dealing.*
Intellects, *the understanding, and other faculties of the mind.*
Intemperance, *unruly, immoderate eating or drinking.*
Intercession, *an entreaty in ones behalf.*
Intercourse, *passing, or sending from one to another.*
Interdict, *to forbid.*
Interest, *right, or title, profit made by usury.*
Interior, *inward.*
Interlocution, *a speaking between.*
Interlude, *a pastime or play.*
Interpose, *to busie himself where he need not.*
Interrex, *he that governs when there is no King.*
Interrogation, *the asking of a question.*
Interview, *meeting.*
Intestine, *bred in the bowels.*
Intimation, *a cunning signifying.*
Intoxicated, *to bewitch, to poyson.*
Intrinsecal, *inward.*
Introduct, *to lead in.*

Intumulated

Intumulated, *not buried.*
Invalidity, *weakneſs.*
Inveloped, *wrapped in.*
Inverſion, *a turning up-ſide down.*
Inveſt, *to cloath.*
Inumbrate, *to caſt a ſhadow.*
Invocation, *a calling upon.*
Inured, *accuſtomed to.*
Joculatory, *merrily ſpoken.*
Jovinus, *a famous hiſtorian.*
Ironycally *ſpoken ſcoffingly.*
Irradiate, *to ſhine upon.*
Irregular, *contrary to rule.*
Irrevocable, *not to be called back.*
Irrogate, *to impoſe.*
Itinerate, *to journey.*
Judra, *jury.*
Juditious, *one that hath great judgment.*
Julius Cæſar, *a famous Roman, the firſt Emperour of* Rome.
Juncture, *a joyning together.*
Juror, *a ſwearer.*
Juriſdiction, *a lawfull authority.*
Juvenility, *youth.*

K

Keele, *the bottome of a ſhip.*
Kenne, *to view.*
Kintall, *a hundred weight.*
Knightſervice, *a tenure where a man was bound to bear arms for the defence of the Realm.*
Knight, *a title of dignity and honour; which word is illuſtrated with divers diſtinctions, viz. Knights Batchelours, Knights Bannerets, Knights Barronets, Knights of the Bath, Knights of the Carpet, Knights of the Garter, Knights of the Order of St.* John *of* Jeruſalem, *Knights Templers, or Knights of the Temple, Knights of the Shire, Knights Marſhall, Knights of* Calatrava *in* Spain, *Knights of the Star.*
Kyrie Eleiſon, *in the Greek,* Lord have mercy upon us.

L

Lacerate, *to tear.*
Lacrimate, *to lament, to cry.*
Landskip, *a piece of painting, wherein are woods, rocks, houſes, rivers, or the skye painted.*
Latitude, *the breadth of a thing.*
Lauril, *the bay tree.*
Leconomony, *divination by water in a baſon.*
Legat, *the Popes Ambaſſadors.*
Legion, *of horſe and foot, 6826.*
Legiſlator, *a law-maker, or giver.*
Lemma, *argument.*
Leniment, *an aſſwaging.*

Lenity, *gentleneſs.*
Lenitude, *ſlowneſs, negligence.*
Leſſe, *he that taketh a leaſe.*
Leſſor, *he that letteth.*
Levity, *lightneſs.*
Libertine, *one of a looſe life.*
Libidinous, *incontinent, full of luſtfull deſires.*
Lineament, *the proportion of the body.*
Linial, *downright line.*
Liquation, *a melting.*
Literate, *learned.*
Liturgy, *the publick Service of the Church.*
Local, *of, or belonging to a place.*
Locuſt, *graſhoppers, and ſuch like vermine.*
Logick, *the art of reaſon.*
Longanimity, *patience, long-ſuffering.*
Loquacity, *much talk and babling.*
Lorrel, *a deuourer.*
Loſſel, *a crazy fellow, a lout.*
Lotion, *a waſhing.*
Lubrick, *ſlippery.*
Lucible, *that which is light of it ſelf.*
Luciſer, *the morning ſtar, alſo an Arch-Devil.*
Lucrece, *a Romane dame, who being raviſhed killed her ſelf.*
Lurcate, *to eat ravenouſly.*
Luxury, *riot, wantonneſs.*
Library, *a ſtudy of Books, or a place where Books are kept.*
Lydford Law, *whereby firſt a man is hanged, and afterward indited.*
Lyrick, *verſes, or ſongs upon the harp.*

M

Macrate, *to ſoak in water, to make clean.*
Macrology, *long, or tedious talk.*
Maculate, *to ſpot, or blemiſh.*
Magick, *enchantment, ſorcery.*
Magnanimity, *boldneſs, nobleneſs of heart.*
Magnificence, *honour, ſtatelyneſs.*
Mainprize, *the bailing one out of priſon, ſecurity for his forth-coming.*
Malediction, *curſing, ill ſpeaking.*
Malignant, *envious, ſpitefull.*
Mandate, *to command.*
Manna, *white, much like Coliander ſeed.*
Manſion, *a dwelling houſe.*
Marches, *bounds, lying between two countries.*
Maricane, *bordering on the Sea.*
Mars, *the heathen god of battle.*
Maſculine, *manlike.*
Mature, *ripe.*
Maugre, *in deſpight of ones heart.*
Maxime, *a true and generall rule.*

Mean-

Meanders, *crooked turnings.*
Mechanism, *the learning of handy-craft trades.*
Mediocrity, *a mean, or measure.*
Meliocrity, *a bettering.*
Memorandum, *to remember us of that which we would not forget.*
Memorize, *to recount.*
Mendicant, *begging.*
Meridian, *of or belonging to noon-tide.*
Meric, *desert.*
Messalina, *an Empress of Rome, an unsatiable woman*
Messias, *annoynted.*
Metaphor, *one word taken for another.*
Metaphysicks, *supernaturall Arts.*
Meteor, *snow, hail, thunder.*
Method, *a direct way to teach.*
Mimick, *a scoffer, or jester.*
Menace, *to threaten.*
Miscreant, *an infidel.*
Mispriſe, *to have a low esteem.*
Mission, *a sending.*
Mode, *fashion.*
Modern, *living now in our age*
Moloch, *an idol like a Calf.*
Monology, *a long tale of little worth.*
Morall, *appertaining to civility, or good manners.*
Morosity, *waywardness, frowardness.*
Motto, *a short sentence, a word*
Mounſieur, *in french, good Sir*
Mountebank, *one that boasteth on high of his great deeds, deceiving the people.*
Mulct, *a fine, or penalty.*
Mummy, *a thing like pitch, the fat of dead men kept by Apothecaries.*
Munificence, *liberality.*
Municipall, *priviledges of Laws belonging to Cities.*
Mutiny, *a quarrell among souldiers.*
Mutuall, *interchangeable.*
Mysticall, *hidden, secret.*

N

Napar, *fine linen for the table*
Narration, *a declaring.*
Nectar, *the drink of the gods.*
Negotiation, *business in traffick and trade.*
Nepenthe, *an herb that expells sadness.*
Nero, *an Emperour of Rome, a cruell man.*
Ninny, *a fool.*
Nocent, *hurtfull.*
Non-residence, *unlawfull absence from the place of ones abode.*
Non-suit, *the letting fall of a Suit.*
Novelty, *news.*
Nulli-fidian, *of no account, or religion.*
Nusceous, *purblind.*
Nusance, *any annoyance, or damage done to a house.*
Nutriment, *nourishment.*

O

Obfuſcate, *to cloud, or darken.*
Objure, *to bind by Oath.*
Objurgation, *a chiding.*
Oblique, *crooked.*
Obligurate, *to ſpend in belly chear.*
Obliterate, *to blot out.*
Obnoxious, *ſubject to danger.*
Obſequious, *dutifull.*
Obſolete, *old, out of uſe.*
Obſtruct, *to hinder.*
Obtrude, *to thruſt out.*
Obtuſe, *dull, or blunt.*
Obumbrate, *to ſhadow.*
Occur, *to meet.*
Oeconomy, *government of a houſhold.*
Officious, *ſerviceable, willing to pleaſe.*
Olympick games, *ſolemn games of activity.*
Omiſſion, *a letting ſlip.*
Oppilation, *ſtopping.*
Opponent, *which oppoſeth, or asketh queſtions.*
Opprobrious, *reproachfull.*
Oppugn, *to reſiſt.*
Oppulent, *rich, wealthy.*
Ore, *gold or ſilver colour.*
Ordinary, *a Judge having juriſdiction in Church-matters.*
Orient, *the Eaſt.*
Orifice, *the mouth of a wound, or any other thing.*
Oriſons, *prayers.*
Orphan, *one that wants father and mother.*
Orthodox, *learned, of a ſound judgement, or right opinion.*
Oſier, *a Withy.*
Oſtentation, *a boaſting.*
Overture, *an over-turning, a ſudden change.*
Ounce, *being the ſixteenth part of a pound.*
Oyer *and* terminer, *a Commiſſion to hear and determine cauſes.*

P

Pact, *a bargain.*
Pagan, *one that doth not believe in God.*
Palliate, *to cloake, to cover.*
Palm, *the tree that bears dates.*
Pandect, *a book treating of all matters.*
Panick, *fear.*
Pantaloon, *a large boothoſe top*
Paradiſe, *a garden, or pleaſant place.*
Paragon, *a beautifull Lady.*
Parallels, *lines at an equall diſtance, or the comparing one thing with another.*
Paramour, *a ſweet-heart.*
Paramount, *the chief Lord of a See.*
Paraſite, *a flatterer, or trencher friend.*
Parity, *likeneſs.*

Parſimony,

Parſimony, *thriftineſs, good husbandry.*
Participate, *to partake, or have a ſhare in a thing.*
Partiſon, *a weapon like a halbert.*
Parvity, *ſmalneſs.*
Paſche, *the feaſt of* Eaſter.
Paſtor, *ſhepherd.*
Paternall, *belonging to a father.*
Patheticall, *moving love.*
Patriarch, *a chief father of the Church.*
Patrimony, *goods, or lands left by friends.*
Pavilion, *a tent for war.*
Peccant, *faulty.*
Pedantick, *a baſe ignorant fellow.*
Pendent, *hanging downward.*
Penelope, *a chaſt woman.*
Perforations, *little paſſages.*
Periwix, *falſe hair.*
Perpetuity, *everlaſting.*
Perſpicuous, *clear.*
Pervert, *to turn one from good to bad.*
Peſtiferous, *mortall, deadly.*
Pettifogger, *a troubleſome makebate, ignorant medler in Law.*
Petulant, *ſawcy.*
Phantaſm, *a viſion, or imagined appearance.*
Phariſee, *a ſort of Jews, profeſſing more holineſs than the common ſort.*
Philomathy, *the love of learning.*
Phlebotomy, *blood-letting.*
Phantaſticall, *fooliſh, following every faſhion.*
Placability, *gentleneſs.*
Plato, *a famous Philoſopher.*
Plauſible, *that which greatly pleaſeth.*
Plebean, *one of the common people.*
Plenary, *full, entire.*
Plumbeous, *full of lead, heavy.*
Pocahuneas, *daughter to a ſavage King of* Virginia.
Poetaſter, *a counterfeit Poet.*
Poligamy, *the having of many wives.*
Poppæa Sabina, *wife to* Nero.
Popular, *favour with the common people.*
Portage, *carriage.*
Portend, *to fore-ſhow a thing.*
Poſitive, *that which is propounded.*
Poſthume, *born after his fathers death.*
Pravity, *naughty, wicked.*
Precaution, *warineſs, forewarning.*
Preciſitate, *to throw down headlong.*
Precontract, *a former bargain.*
Predicament, *a different order in the nature of things.*
Predicate,

Predicate, *to foretell.*
Prefect, *a chief Magistrate.*
Pregnant, *witty, apt, forward: or great with child.*
Prejudicate, *to judge rashly.*
Premunire, *a punishment wherein is loss of goods and liberty during life.*
Prefuse, *foreskin.*
Presage, *foretell.*
Presbitery, *priesthood.*
Prescience, *a knowing before.*
Pressure, *an oppression.*
Pretext, *a colourable excuse.*
Prevalency, *prevailing.*
Prigg, *to steal.*
Prodigious, *monstrous.*
Product, *brought forth.*
Progenitors, *ancestors.*
Prolix, *long, or tedious.*
Prolocutor, *one that speaks first, or for the rest, a speaker.*
Propagate, *to spread abroad.*
Propinquity, *nearness.*
Propitiation, *an appeasing of Gods anger.*
Propose, *to offer, to set forth.*
Proselyte, *a stranger converted.*
Prosodie, *the true pronouncing of words.*
Providence, *foresight, care.*
Proviso, *a condition made in any writing.*
Proweſs, *strength, courage.*
Pseudomartyr, *a false martyr.*
Puberty, *ripeness, fourteen in men, and twelve in women.*
Pudor, *shamefastness.*
Pularity, *girlishness.*
Punctuall, *one as good as his word.*
Purgatory, *a place of purging.*
Purport, *an intent or meaning.*
Pusill, *small.*
Pustule, *a wheal, or blister.*
Putrid, *corrupt.*
Pythagoras, *a famous Philosopher, the chief that held the passing of souls out of one body into another.*
Polemicall, *military, belonging to war.*

Q.

Quadrant, *four-square.*
Quaint, *fine stranger.*
Quest, *a search, an enquiry.*
Quiddities, *subtill, dark speeches.*

R.

Rabbi, *master, or Doctor.*
Rabbine, *a great Doctor or teacher.*
Radiant, *bright, shining.*
Radicall, *of or belonging to the root.*
Rarifie, *to make thin.*
Ratification, *a confirmation, or allowing.* Reassume,

Reassume, *to take again.*
Recapitulate, *to relate in brief.*
Reciprocal, *of, or belonging to returning.*
Recognizance, *an acknowledgment.*
Recruit, *to recover ones self.*
Recusant, *which refuseth to do a thing.*
Redundancy, *an overflowing, abounding, or exceeding.*
Refell, *to disprove.*
Refined, *purified.*
Reflection, *a bowing, or bending back.*
Refulgent, *bright, shining.*
Refund, *restore.*
Regality, *authority of a King.*
Regrator, *he that buyeth victuals to sell within four miles.*
Regress, *going back.*
Rejoynder, *a second answer.*
Remit, *to forgive, also to send back.*
Remonstrance, *reasons given or shewed.*
Remunarate, *reward.*
Republick, *Commonwealth.*
Repugne, *to resist.*
Resentment, *sensible of a disfavour or injury.*
Result, *to keep back.*
Retaliate, *to quit like for like.*
Retract, *to call back.*
Retribution, *a reward or recompence.*
Retrive, *to seek again.*
Retrograde, *backward.*
Revert, *to return.*
Rigid, *hard, stubborne.*
Risco, *great hazard, or danger.*
Robustious, *strong.*
Rubrick, *order, or rule written.*
Rurall, *of, or belonging to the country.*
Rustication, *a dwelling in the country.*

S

Sabboth, *day of rest.*
Sagacity, *swiftness, quickness of understand, or sharpness of wit.*
Sally-ports, *the back or postern gates, gates to issue out of a fort or bulwark.*
Satiety, *fulness.*
Satyr, *a wild god of the woods.*
Skeleton, *the bones of a man without flesh or skin.*
Schismatical, *erroneous.*
Scholastical, *learned.*
Secular, *worldly.*
Sedulity, *diligence.*
Seneca, *a stoick Philosopher.*
Sewer, *one that placeth the meat at table.*
Sewers, *common channels.*
Signal, *a sign, or note.*
Sin, *derogating, or erring from the truth.*
Sinister, *unhappy, harmfull.*
Solecisme, *a false manner of speaking.*

Solicitous, *carefull.*
Sophister, *a subtile caviler in words.*
Sordid, *base, filthy.*
Species, *the different kind of a thing.*
Speculation, *a beholding.*
Sphere, *a round circle.*
Spleen, *the milt of man or beast.*
Stanaries, *mines of tin.*
Steed, *a lusty horse.*
Steril, *barren.*
Stigmatical, *a lewd liver.*
Stupid, *dull, blockish.*
Sublime, *high and lofty.*
Subordinate, *under another.*
Subsidy, *aid, or succour.*
Subvert, *to overthrow.*
Sulpher, *brimstone.*
Summary, *brief.*
Superficies, *the outside of a thing.*
Superlative, *highest.*
Superfedeas, *forbidding.*
Surplusage, *more than needs.*
Surrogate, *to substitute.*
Swaine, *a servant.*
Sycophant, *a tale-bearer, a slanderer.*
Sympathize, *mutually to embrace each other.*
Symptomes, *grief following a disease; also signes whereby to discover the nature of a disease.*
Syntax, *a joyning together of parts of speech in one construction.*

T

Tabernacle, *a tent, or pavilion.*
Taciturnity, *silence.*
Tallent, *a thing given to improve.*
Tallage, *fraught or custome.*
Tardy, *slow.*
Tarquin, *last King of* Rome.
Tautology, *often repeating a sentence.*
Tenebrous, *dark.*
Tergiversation, *seeming to run away, but stand to it wrangling.*
Terminate, *to end.*
Testator, *he that maketh a will.*
Tetragammanton, *the great name of God.*
Tetarch, *a Prince ruling a fourth part of a Kingdome.*
Theorick, *study, the inward knowledg of a thing.*
Thrall, *bondage, misery.*
Tinctures, *Spots or stains in dying.*
Titulation, *a tickling.*
Torrent, *hot.*
Tranquility, *ease, quietness of mind.*
Transmute, *to change.*
Transpiration, *breathing out the vapours.*
Traverse, *to go across, or overthwart.*
Trepan, *betray.*
Tripartite, *threefold.*

Trivial,

Triviall, *base, vile, of no estimation.*
Troy weight, *twelve ounces.*
Turpid, *filthy.*
Type, *the figure, or shadow of a thing.*
Tyrociny, *an apprentiship, a beginning in the military discipline.*

U

Vacuity, *emptiness.*
Vaunt, *to brag, or boast.*
Vegetivals, *belonging to plants.*
Veile, *a covering for women.*
Venerable, *worshipfull.*
Venial, *easily pardoned.*
Venus, *one of the seven stars, also the goddess of lust or penury.*
Versed, *very perfect in.*
Version, *a turning.*
Vert, *green.*
Vicinity, *neighbourhood.*
Vicissitude, *change.*
Vie, *to dare or threaten.*
Vigilancy, *watchfullness.*
Virility, *manhood.*
Vivacity, *livelinesse, long life.*
Universe, *the whole.*
Vociferation, *a loud voice.*
Voluminous, *a great book, or a man having great volumes.*
Urim, *learning.*
Utensil, *necessary houshold stuff.*
Utility, *profit.*
Vulnerate, *to wound or hurt.*
Vulpinate, *fox-like, to deceive.*
Vulsion, *a pulling.*
Uxorious, *doating upon a wife.*

W

Wanze, *to perish, to decay.*
Warison, *a reward.*
Welked, *withered.*
Welkin, *the whole sky.*
Wile, *deceit, craft.*
Wisdom, *the truth and reason of things, which all men should seek after.*
Wreck, *the loss of a ship at Sea.*
Writ, *the Kings Precept, for a distress to be taken.*

X

Xenodochy, *hospitality.*
Xenophon, *a famous Athenian Philosopher.*
Xerxes, *a King of Persia.*

Y

Yarrow, *faint-hearted, fearfull.*
Year, and day, *a construction commonly used in the common Law.*
Yeaman, *the next degree to a Livery, or Gentleman.*
Yexing, *sobing.*
Yonker, *a lusty lad.*
Yore, *long ago, of old.*

Z

Zelotophy, *jealousie.*
Zodiack, *a circle in the heavens, in which the twelve Planets are placed.*
Zone, *a belt or girdle.*
Zygost, *one appointed to look to weights, a Clerk of the Market.*

ERRATA

ERRATA

At the end of the

SECOND TABLE.

The Latine and Engliſh Verſes, thus to be read.

HAbet omnis hoc Voluptas,
Stimulis agit furentes;
Apumque par volantum
Ubi grata mella fudit,
Fugit, & nimis Tenaci
Feris Icta corda morſu.

All pleaſures are but ſad,
And in their end are mad;
As the angry Bee, that which it's wandring (flight,
From fragrant flowers ſipt, converts the ſpighe
So pleaſure leaves a grief within the breſt,
Not to be cur'd, but by a bleſſed Reſt.

A POST-

A POSTSCRIPT

Of some few words Added and Explained.

A

Alternation, *a changing.*
Analogy, *proportion, correspondence.*
Anagoge, *a figure in Rhetorick.*
Assimulation, *a likening, a resembling.*
Augury, *soothsaying, or divining by the flying of birds.*

D

Deprecation, *a diverting Gods judgments by prayer.*

G

Gladiator, *a swordman, or fencer.*

O

Obsequious, *diligent to please.*

S

Sanhedrim, *a great Counsel of the Jews.*
Scholiasts, *a Coment on a close or good Author.*
Source, *Spring or fountain.*
Sublunary, *things under the Moon.*

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FINIS.

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